B: Beddoms R. Parks 1713

A SHORT TREATISE,

Bed III

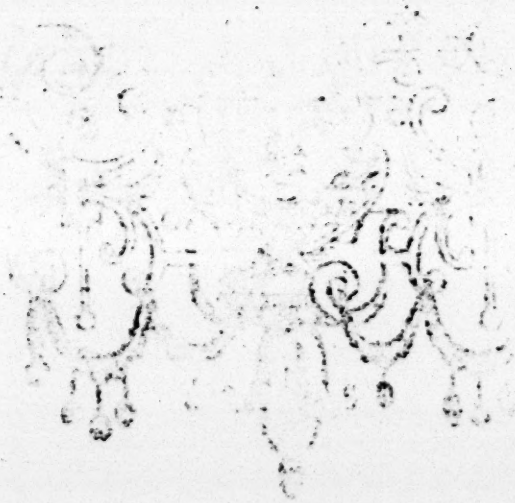
Contayning all the Principall *Grounds of* CHRISTIAN RELIGION.

By way of Questions and Answers, very profitable for all men, but especially for Housholders.

The eleventh Impression.



LONDON.
Printed by *R. Bishop* for *Edward Brewster* at the signe of the Bible at *Fleet Bridge* 1637.



How oft hayd gods Commands
bine broken by us and yet our hart
hardly Lore not broken us

To the Christian Reader.

WEE offer here unto thy view (good Christian Reader) the principles of Religion, with a short Exposition upon the same for the explanation of what may seeme difficult, the confirmatiõ of the truth professed against Popery, and the inforcing of sundry duties of weightie and great importance. The method we have followed is plaine and naturall; the matter wholesome, but not adorned with flowers of eloquence. We begin with the maine end that all men ought to aime at: because there can be no motion but for some end, as there can bee no effect but from some efficient. Thence we proceed to the meanes wherby the end may bee attained: for it is in vaine to propound an end vnto our selves, if either the way be impossible, or imperfect; if either it cannot bee knowne, or doe not lead to the fruition thereof. In the meanes we consider, whence direction is to be taken, and what is to be learned: and there we shew what, and who God is, how wee must conceive of him, why hee ought to be worshipped, what covenant he made with Adam in the time of innocencie, and how Adam by transgression fell, and plunged himselfe, and his posterity

into woe and miserie unspeakeable, intolerable, and eternall. In the next place we lay downe the meanes, that God hath ordained for mans recoverie; And there is handled what Christ is, what he hath done for us, how wee are made partakers of his benefits, how faith is wrought and increased in us, & what obedience we owe to God in Christ, who is the obiect of Christian religion. And because the Godly in the course of Christianity are compassed about with infirmities, subiect to many falles, and assaulted with many tentations, which might discourage and turne them out of the way, therefore we have added, what course a Christian should take to grow in grace, how he may bee preserved from falling, how hee should recover after his fall, and of what priviledges the Godly are, or may be partakers, in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; wherby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chiefe, & al-sufficiēt good. Our desire herin is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such godly Housholders, as desire to in-

struct

struct and traine up their children and ser vants in the information and feare of the Lord, but want leisure, or ability, to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poore Treatise, & make it cõmon, that they might have some helpe at hand, wherby they might be confirmed in the truth, against the vain cavils of the Papists, & the better inabled to inform them that be cõmitted to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark, and observe these few things. First that the letters a, *and* b, *and* c, *&c. set over the Answer, do direct, what part of the Answer the Testimonies of Scripture alledged do serve to confirme. And the figures.* 1.2.3. *&c. doe intimate what words, or which parts of the Answer are explained in the exposition. Secondly, in teaching the Questions and Answers, take the paines to search into the proofes which are alleadged for confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to inquire what reasons or arguments may be drawn from the place, to prove what is intẽded. This we cõmend, because it is a course*

loveſull for the obtayning of wel-grounded knowledge, the getting of ſtedfaſt and aſſureá faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Expoſition of every Anſwere, take notice what is delivered by way of explication or confirmation, and what reaſons, and how many, are brought to prove any point. Thereby a man ſhall bee inabled to referre that which he heareth in the publike aſſembly, or readeth in Godly and learned Bookes, to ſome head, apply it to right purpoſe, treaſure it up ſafe in memorie for uſe in the time of need, and have in readineſſe to anſwere the gain-ſayers.

Thus heartily deſiring and hoping (good Reader) that thou wilt make uſe of theſe directions given, profitably to guide thee through this ſmall worke; wee commit thee to God, and the word of his grace, who is able to direct, and ſafely lead thee vnto eternall happineſſe; craving that if thou receive benefit from God upon the peruſall of this ſimple Treatiſe, thou be carefull to poure out thy ſoule unto God for us, that hee would enrich us with his grace more and more, for the glorie of God, the good of his Church, and the comfort of our owne ſoules.

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FINIS.

a wether therfore ye eate or drinke or whatsoever ye do do all to the glory of god

¶ And being brought forth out, & said, Sirs what must i do to be saued (31) And they said believe on the lord Jesus Christ & thou shalt be saued & thine house

¶ For what is a man profited, if he shall gaine the whole world & lose his owne soule? or what shall a man giue in exchange for his soule?

¶ And he said thou canst not see my face for there shall no man see my face & liue

¶ O my soule thou hast said unto the lord, thou art my Lord, my goodnesse extendeth not to thee

¶ Can a man be profitable unto god as he that is wise may be profitable to himself? (35.7) is it pleasure to the almighty that thou be righteous? or what gainest thou if thy wayes be perfect?

¶ But as truly as i liue all the earth shall be filled with the glory of the lord

¶ For they are brought into desolation as in a moment they are vtterly consumed with terrors

¶ And behold the glory of the god of Israel came from the way of the east & his voice was like the noise of many waters & the earth shined with his glory

¶ glory to god in the highest & on earth peace good will towards men

¶ Saying with a loud voice feare god & giue glory to him for the houre of his iudgement is come, & worship him that made heauen & earth & the sea & the fountains of waters

¶ The lord is my strength & song & he is become my saluation he is my god & i will prepare him a habitation my fathers god, & i will exalt him

¶ Stephen full of the holy ghost looked vp stedfastly into heauen & saw the glory of god & Jesus standing on the right hand of god

¶ Knowing that ye were not redeemed with corruptible things as siluer & gold from your vaine conuersation receiued by the traditions of your fathers but with the precious blood of christ as of a lambe without blemish & without spot

¶ Who verily was foreordained before the foundation of the world but was manifest in these last times for you who by him do beleeue in god that raised him vp from the dead & gaue him glory that your faith & hope might be in god

¶ Glorify thou me o father with thine owne selfe with the glory which i had with thee before the world was

¶ And the glory which thou gauest me i haue giuen them that they may be one even as we are one

¶ I in them & thou in me that they may be made perfect in one & that the world may know that thou hast sent me & hast loued them as thou hast loued me

¶ Father i will that they also whom thou hast giuen me be with me where i am that they may behold my glory which thou hast giuen me for thou loued me before the foundation of the world

¶ O righteous father the world hath not known thee but i haue known thee & these haue known that thou hast sent me

¶ And i haue declared vnto them thy name & will declare it that the loue wherewith thou hast loued me may be in them & i in them

¶ Now is the iudgement of this world now shall the prince of this world be cast out

¶ And i if i be lifted vp from the earth will draw all men vnto me

¶ This he said signifying what death he should die

¶ The people therefore that stood by & heard said that it thundered others said an angel spake to him

¶ Jesus answered & said this voice came not because of me but for your sakes

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A
Short Catechisme:
with an Exposition upon the same.

Q. *What ought to bee the chiefe, and continuall care of every man in this life?*

An. To [a] glorifie 1 God, and [b] saue his 2 soule. [a] 1 Cor. 10. 31. [b] Acts 16.30,31. Mat. 16.26.

Expl. 1. Gods glory, that is, his surpassing worthinesse, cannot be encreased, nor fully manifested, Exod. 33,20. because he is most perfect, psal. 16,2, and infinite, [f] Iob. 22, 2. and 35. 7. God is said to glorifie himselfe, when he makes his excellencie to appeare. Numb. 14. 21, psal. 72,19, Ezek: 43, 2. Angels and men glorifie him, when they extoll his greatnesse, and testifie their acknowledgement of his glorie, Luk. 2.14. Rev. 14:7. Exod. 15.2, Here then to glorifie God, is inwardly in heart, Rom. 4. 20. 1 Cor. 6, 20, and

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outwardly in word and action. Matth. 5, 16, 1 Pet. 2, 12, to acknowledge God to bee such a one as hee hath revealed himselfe, Rev. 4, 9, 11, psalme 29, 1, 2, and 50, 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end unto which all things doe end. Rom. 11, 36, his glorie is in it selfe most excellent. Exod. 33. 18. 19, psal 148, 13, most deare to him. Exod. 7, 4, 5, Esa. 42. 8. & 48, 11. the supreame end of all divine revelation Ephes. 2, 7, of all his workes, Eph. 1, 5, 6, prov. 16. 4, Exod. 9, 16, psal. 50, 15, Iohn 11. 4. 40. of mans life. psal. 6, 4, 5, and service. Zac. 7. 5. 6. psal. 101. 1 Iohn 3 28, 29, and all meanes furthering the same, are availeable to mans salvation. Rom. 4, 20, 21, Ier. 13. 16. Mal. 2, 2, 1 Sam. 2, 30. psalme. 50. 23.

2. To take care for our salvation, is so to live here, that wee may live with the Lord hereafter. phil. 2, 12, 2, pet. 3, 11, 14. The salvation of the soule is most precious, psal. 49. 8. cannot be obtained without care. Act. 2, 37. 1 Cor. 9. 24. Matth. 7. 13. Luke 13. 24. and he is ever mindelesse of Gods glory, that is careless of his

eternall

o Let yᵉ light so shine before men yᵗ they may see
yᵉ good workes & glorifie yᵉ father wch is in heaven
p Saving yᵉ rebellious sonnes among the scattered yᵗ rebell
not they speake against yᵘ as euildoers, they may by
yᵉ good workes wᶜʰ they shall beyold glorifie god in
yᵉ day of visitation
q ~~The apostle~~ exhorted vnto giue glory & honor & ma
iestie to him yᵗ sate on the throne who liueth for ever
(r) thou art worthy o lord to receiue glory & honor &
power for thou hast created all things & for thy pleasure
are & were created.
s Giue vnto the lord o ye mighty, giue vnto the lord glory
& strength, giue vnto the lord the glory due vnto his name
worship the lord in the beauty of holinesse
t who so ouercometh shall inherit all things
u for of him & through him & to him are all things to
whom be glory for ever Amen
w & he said i beseech thee shew me thy glory
x & he said I will make all my goodnesse pass before thee
& will proclaime the name of the lord before thee & will
be gracious to whom i will be gracious & will shew mercie
on whom i will shew mercie
y I am the lord yᵗ is my name & my glory will i not giue to
another neither my praise to grauen images
z yᵗ in the ages to come he might shew the exceeding riches
of his grace in his kindnesse towards vs through Christ
to the praise of the glory of his grace wherein he hath
made vs accepted in the beloued
a this sickenesse is not vnto death but for the glory of god,
b for in death there is no remembrance of thee in the grave who
shall giue thee thanks
c Giue glory to the lord yᵉ god before he cause darkenesse
d if yᵉ will not hear it if yᵉ will not lay it to heart to giue glo
ry vnto my name saith the lord of hosts I will send a curse
vpon you & curse your blessings
e were he our yᵉ saluation we shew & trouble,
f for the wrath of man shall praise thee the remnant of wrath shalt
thou restraine
g who knoweth what shall be done
h enter in at the strait gate, for wide is the gate & broad is the way
yᵗ leadeth to destruction & many there be yᵗ go thereat,
i think not that i am come to send peace on earth I came not to send
but rather diuision
k because strait is the gate & narrow is the way yᵗ leadeth vnto life
& few there be yᵗ find it

R yt yat yt find yor wordes changers without fayle being
diligent to frame the remenant daye of ignorance shun
nadors from the rudiments of knowledge leaving vnfayned
& without god in the world

p Howe can you beleue wch receyue honor one of another & seeke
not the honor yt cometh from god onely

m See yt yw hate & grind almes: prouide yrselues bagges wch
waxe not old, a treasure in the heauens yt fayleth
not to wch no theife approacheth, neither moth corrupteth.

n C is sent vnto yw marked wth yrselues frendes of the
vnrighteous mammon of vnrighteousnesse yt when yor fayle they
may receiue yw into euerlasting habitacions

o Large hearted yt are rich in this world yt they be not
highminded nor trust in vncertaine riches, &c

p Cary not up for yrselues treasure vpon earth wher moth &
rust corrupt & theeues breake through & steale.

q If ye can be content wth yor wages geue no more, set yr affections on things aboue not on things on the earth

r I presse towards the marke for the price of the high
calling of god in Iesus Christ

s henceforth there is layde vp a crowne of righteousnesse
wch the lord the righteous iudge shall geue me at
yt day & not to me only but vnto all yt loue his appearing

t Blessed is the man yt endureth temptacion for
when he is tryed he shall receiue the crowne
of life wch the lord hath promised to all yt loue him

u for I know him yt he will command his children
& his household after him & they shall keepe
the way of the lord to do iustice & iudgment
yt the lord may bring on Abraham yt wch he
hath spoken of him.

w his man was instructed in the way of the lord he
spake & taught diligently the things of the lord
x Iesus sayd vnto them this is the worke of god
yt ye beleeue on him whom he hath sent

y How shalt thou make the path of life vnto me in thy presence
is fulnesse of ioye at thy right hand are pleasures for
z for the lord giueth wisdome out of his mouth cometh
knowledge & vnderstanding.

eternall happinesse. Eph. 2.12. Ioh. 5.44. and 7.18. Also eternall life is a durable treasure. Luk. 12,33, and 16,9, 10, 1 Tim. 6.17.18. all worldly things are vaine, uncertaine, and transitory. Matth. 6, 19, Psal. 73.18.19. the soule came from God and is after a restlesse manner carried to seeke and desire communion with God; and a desire to bee happie is naturally planted in the heart of all men by God himselfe, therefore wee should earnestly set our affections vpon things that are above. Col. 3,1,2, Phil. 3,12,13,14, and infinitely desire the enioying of Gods presence in heaven: for hee is infinite in goodnes, the highest of all things that are to be desired.

Q. Whence must wee take direction to attaine hereunto?

A. Out of the c word of God alone, c Iohn 20, 31.

Expos. 3. God only can give the crowne of glory. 2 Tim. 4.8. Iam. 1, 12, hee also is the author, obiect, and end of true religion. Gen. 18.19. Act. 18 25,26, Iohn 6. 29, therefore none but he can reveale the way how wee should obtaine that everlasting inheritance. Psalme 16, 11. prov. 2. 6.

2, 6, 9. For the nature of God is incomprehensible, his will and workes are unsearchable, Heb. 11, 6, Deut. 4, 4, 6, and 29, 29, Heb. 11, 3. No man hath knowne the Father but the Son, and hee to whom the Sonne hath revealed him Iohn 1, 18, Matth. 11, 27, and the gospell is an hidden mysterie, 1 Cor. 2, 7, 10, Rom. 16, 25. 26, so that wee can know nothing of God, untill God himselfe manifesteth it unto us, psal. 103, 7, and 147, 19, 20. By the word of God, we understand the will of God revealed unto reasonable creatures teaching them what to doe, believe, and leave undone, Deut. 29, 29.

What call you the word of God?

An. The [d] holy Scripture [4] immediately inspired, which is contained in the bookes of the Old and New Testament, [d] 2 Tim. 3, 16.

Expos. 4. This word of God hath heretofore beene diversly made knowne. Heb. 1. 1. as by inspiration, 2 Chron. 15. 1, Esa. 59, 21, 2 Pet. 1, 21. Ingraving in the heart, Rom 2, 14. visions, Num. 12. 6. 8, Act. 10. 10. 11. Apo. 1. 10. Dreames, Iob. 33, 14. 15. Gen. 40. 8. Vrim and Thummim, Numb. 27. 21. 1 Sam. 30. 7, 8,

Signes

a For wthout faith it is impossible to plase god
for he that commeth to god must beleue that he is
& that he is a rewarder of them that diligently seek
him

b the secret things belong vnto the lord our god,

c throughout the whole vnderstanding that the worlde were
framed by the word of god,

d No man hath seen god at any time the only begotten sonne
which is in the bosome of the father he hath declared him

e No man knoweth the father but the sonne nether knoweth any
man the father but the sonne & he to whom the sonne will reueale him

f but vnto vs he hath opened them by his spirit,

g according to the reuelation of the mistery which was kept secret
since the worlde began but now is made manifest:

h to make known his wayes vnto vs & to vnderstand his iudgements

i he sheweth his word vnto Jacob his statutes to Israel

k the secret things belong to the lord our god but those things
which are reuealed belong vnto vs & children

l all scripture is giuen by inspiration of god is profitable
for doctrine, for proofe, for correction, for instruction &c

m god who at sundry times & in diuers manners spake in times
past vnto the fathers by the prophets

n And the spirit of god came vpon Azaria the sonne of Oded

o my spirit which is vpon thee & my wordes which I haue put in thy
mouth

p for the prophesy came not by the will of man but holy men spake
as they were moued by the holy ghost.

q I the lord will make my self known vnto him in a vision & will
speak vnto him in a dreame

r I saw & behold a great earthquake, for the angel of the lord
descended from heauen & came & rolled back the stone from the
dore & sate vpon it

s I was in the spirit on the lords day & heard behind me a voice
as of a trumpet saying

t for god speaketh once yea twice yet man perceiueth it not
in a dreame in a vision of the night

u then he saith vnto him wake I am not a dreame

w then shall ask counsel at her mouth & he shall answer
& Urim & Thummim

x & he said I pray bring me forth & I will declare in
the name of the lord Jesus that I may
after his power & he answered
& said I will not tempt

y e Jacob was left alone & there wrestled a man wth him.
z & the lord wold not prevail him in a fight or of long by dark
a & the lord spake his words saying in wth lord my god
wh (and brought him out of Egypt out of the house of bondage
b & the Angell of the lord called to Abraham the second time
c & the lord sware wright this for and new in a book
d the scripture &
e & the scripture cannot be broken
f word of god spoken alone by his prophets in the holy scripture
g the scripture must be fulfilled wch god by ghost spake by
the mouth of David, by the mouth of the servants & prophets
h shall be worshipping when ye shall see Abraham Isaac & Jacob
& all ye in the Kingdome of god & you thrust out
i holy men of god spake & they were moved by the holy ghost
k if any man teach otherwise & consent not unto the holy &
of our Lord Jesus christ & to doctrin according the word
p paul a servant of god an Apostle of Jesus christ according
according to the faith of gods elect & acknowledging the
truth wch is after godlynesse,
m for wch cause we trust & labour & suffer reproach because
we believe & trust in the living god
n & moses knowing this saw
o & spake with a tongue the great things of gods law
q & tuted angell of the Church of Ephesus write
q & the words of him that holdeth the seven starres in his right
k & moses wrote this law,
o & they shall speak according to this word it is because there is no light
t & remember ye the law of moses,
b & they shall not declare the truth nor the knowledge of
10 & god against the adulterer & forsworn & those that
e & oppress the hired servant in his wages & widow & fatherless
wch do it,
y & behold I will send you Elias the prophet
before the coming of the great &
dread full day of the lord,
z & as they declined from me & are
not keepers of my ordinances saith the
lord of hosts
word

Signes, Gen.32.24. Exod.13.21. Audible voyce, Exod.20. 1. 2. Gen.22.15. and lastly by writing, Exod.17.14. This word so revealed, is by excellency called the Scripture, Gal.3.22. Iohn 10.35. and the holy Scripture, Rom.1.2. in respect of God the Author, Act.1.16. and 4.25. the holy pen-men, Luke 13.28. 2 Pet. 1. 21. the matter, 1 Tim.6.3. Tit.1.1. and end thereof, Rom.15.4.2. Tim.3.17. The truth of God was delivered to the Church in writing, Deut.31.9. Hos.8.12. Rev.2.1. that it might be preserved pure from corruption. 2 Pet.1.12. 13. 15. be better convayed to posterity. Ier.36.27. 28. Deut.31 9. be an infallible standard of true doctrine, & determiner of all controversies. Esa.8.20. Mal.4.4. Deut.17.11. that our faith might be confirmed beholding the accomplishment of things prophesied, 1. King. 13. 2. with 2. Kings 23.16. Acts 17. 10. 11. and for the more ful instruction of the Church, the time of the Messias either drawing on; Mal.4.5. or being come, Luke 1.2,3.

5. To be immediately inspired, is to be as it were breathed, and to come from the Father by the holy Ghost without all means: And thus the holy Scriptures were

inspired both for matter, and words. Luk. 1.70. 2 Pet. 1.21.

Q. *What are the bookes of the Old Testament?*

A.6. Moses and the Prophets. Luk. 24.27.

Expo.6. All the books of holy Scripture, given by God to the Church of the Iewes, are called the Law. Luk.16. 17. Iohn 12. 34 & the Prophets: Rom. 1.2.& 16.25,26 because they were written by holy men, stirred up, sanctified, and inspired of God, for that purpose. 1 Pet. 1,11. Heb. 1.1. But ordinarily they are comprised under these two heads, the Law, and the Prophets. Math. 22.40. Act. 13.15. Math. 7.12. or the Law of Moses and the Prophets. Act. 28. 23. or Moses and the Prophets: Ioh. 1.45. Luk. 16.29. Moses being distinctly named frō the rest, because he was first & chiefe of the Prophets: as the Psalms are mentioned particularly, Luk. 24.44. because they are the choice & flower of all other Scripture.

Q. *Which are the bookes of the new Testament?*

Ans. Mathew, Mark, Luke, and the rest, as they follow in our Bibles.

Q. *How may it bee proved that those bookes*

a: Ed spake by the mouth of his holy Prophets
wch sayd from the beginning:
b: but holy menn of god spake as they were moved by the holy ghost
namely beginning at Moses & all the Prophets & expounded
to them in all the scriptures the things concerning himself.
c: what is written for or in the law & why we ought to
obey it & the law to save.
d Wch sayd from out of the Law that Christ abideth for ever
e: what he said & ment by his Prophets in the holy
scriptures
f Searching what or what manner of time the
spirit wch was in them did signify
g: Gods wonderfull kindnes and his diverse
manners of working in time past unto the fathers
by the Prophets.
h Or the Commands given to us in the law and Prophets
k: how after reading the law & Prophets.
l: how to live in the law & the Prophets.
m: to be expounded to them out of the Law of moses
and the Prophets
n: we sayd found him of whom moses in the
law & Prophets did write
o: when sayd moses & the Prophets bid them
obey them.
p All things must be fulfilled wch were
written in the law of Moses
& the Prophets

ꝑi not ſaue alſo a moſt ſure word of ꝓphecy
vnto wch ye do well yt ye take hede:
v I ſaw vnder the alter the ſoules of them yt were
ſlayn for the word of god & the teſtimony yt
they held.
vi & cry. ye we many angels to ſtinge now on
the: I know yt thou art a man of god & yt
the word of the Lord in thy mouth is truth
vii I wot knowe yt thou art abhorre to me from
god for no man can do that miracle
wch thou doeſt doo yt god be not wt him
viii Jeſus Chriſt the ſame yeſterday & to day & for ever
ix Now therfore we are all here ꝑſent before
god to here all things comanded vs of god:
x & yt thou haſt knowen the holy ſcriptures
wch are able to make the wiſe to ſalvacion
xi I had fed Beloved moſt ye words
ſame Chriſt dyd vnderſtande of the
Scripture Calling the foundacion of the day
of the worlde & being Chriſt rounde him
came ageynſt hym & ſtode in
ſuch a ꝑ might beyonde the ſkylle of
man nature according to the holy wrab
ſpoken ſo ſhortly & ſoo wd
xii I had rather to ſuffre ſorowe with the
people of Chriſt then to be Lorde
xiii & Elder anſwered ſaying to
me why ſad ye ſo my ſyre

bookes are the word of God immediatly inspired by the holy Ghost to the Prophets and Apostles?

A. 7. By the [8] testimony *f* of the Church, [9] constancie *g* of the Saints, [10] miracles *h* wrought to confirme the truth, and the [11] Antiquity thereof. *f* 2 Pet. 1. 19. *g* Rev. 6. 9. *h* 1 King. 17. 24. Ioh. 3. 2. 1. Ier. 16. Heb. 13. 8.

Expos. 7 It is very expedient & necessary that al Christiãs of age & discretiõ, should know that the Scriptures are the very Word of God, the immediate & infallible truth of God that is to be received, obeyed and beleeved. For thereby we are the better fitted to heare, reade, and receive the Word with attention, joy, reverence, submission. Act. 10. 33. and assurance of faith: which being a divine grace, must have a divine foundation. 2 Tim. 3. 15. 16. 1 Ioh. 5. and being certain, must have a sure ground even the word of God. Ioh. 5. 46. Eph. 2. 20. Rom. 4. 18. Also it ministers no smal comfort in affliction and temptation, that wee know whom we have trusted, 2 Tim. 1. 2. Act. 5. 29. This must be knowne not by opinion, or propable coniecture, which may deceive, but by certain and distinct know-

ledge, whereby we conceive of things certaine certainly as they are, and are assured that we conceive of them none otherwise than as they are, that wee may be able to stop the mouthes of Athiests and Papists, who carpe against the truth. 2 Cor. 13. 3. We come not to the understanding hereof by sense, or discourse of reason: this matter is to be discerned & beleeved by faith.

But for the fuller clearing of the point, sundry rules are to be observed, both concerning faith, & concerning the Scripture it selfe. 1. Distinction must be made betweene certainty of faith, and certainty of sense or sight. Things beleeved in themselves are more certain than things seene, but they are not alwaies so apprehended by us. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15. 6. 8. 1 Cor. 13. 9. 12. Iud. 6. 36, 37, 38. (2) Implicite faith, by which we confusedly beleeve that such books are the Word of God, not understanding the sense of them, is to be distinguished from explicite faith, which is ever ioyned with a distinct and certain understanding of the thing beleeved. Ioh. 3. 2. 10. (3) Historicall faith, which stands

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D. Smith yᵉ booke a proof of Christ speak
ing in mᵉ wch yᵉ Spirit is intended
but ib mightily in
d and hᵈ Rebecka in yᵉ Lord &
trumbles il hopin for righteousnesse
& in thᵉ ogilvies & Lord wherby
shall I know I shall inherit it.
f he wᵈ know in yᵉ Scripture misse
for now wᵈ see through a glasse darkly
but then saw he said now I know
in pt but then shall I know even
also as I am known
q sᵗ pᵈ on said unto yᵉ Jews if you will
stand stedd by my sayings as thou saist
sayst be sold I will put a stedd of world
in thᵉ stead & if thᵉ doe be ons
stedd only I will be my oracle stedd
daily besides you shall I know the
truth stand stedd by my sayings
A blind man came to stand by night
& sayd to sir Rabbi wᵈ know yat
thou art a teacher come from God
else yᵉ can no man do shewell & know
wᵗ I did I pray

n

1 Then Rebekah their daughter said unto
her mother Rebekah.

2 Behold I hear your daughter Rebekah walking in the
field and the fruit which she hath brought
hath found diligence to fulfill all manner
of service for this end.

3 Now therefore my daughter hearken unto my voice
according unto that which I command thee
and go to my flock and fetch me from thence
two good kids of the goats and I will make them
savoury meat for thy father such as he loveth
and thou shalt bring it to thy father that he may
eat and

4 For of this foundation am I made sure that
the Lord God will perform his truth unto
any man that builds upon this foundation
gold silver precious stones wood hay stubble
every man's work shall be made manifest
for the day shall declare it because it shall be
revealed by fire and the fire shall try every man's work
of what sort it is

5 If any man's work abide which he hath built thereupon
he shall receive a reward

6 If any man's work be burned he shall suffer loss
but he himself shall be saved yet so as by fire

7 If any man defile the temple of God him shall God destroy
for the temple of God is holy which temple ye are

in the certainty of the mind, and beleeves God speaking in his Word, must be distinguished from iustifying and saving faith, which contains the perswasion and confidence of the heart, whereby wee not onely beleeve the Word of God to be the chiefe truth, but also doe embrace it, as containing the chiefe good of man. Iam. 2. 19. Ioh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12. for all things in Scripture are not alike to be beleeved, neither doe the same Arguments serve to beget each faith. (4.) Concerning the Scripture, we must put difference betweene the doctrine therein contained, and the writing: for the signe is for the sense, and the knowledge and faith of both is not a like necessary. The doctrine was ever necessary to be beleeved, the manner of revealing was not alwayes, Ioh. 8. 24. (5) Of doctrines some are simply necessary to salvation containing the maine grounds and chiefe heads of Christian Religion; others are expositions, or amplifications of the same, very profitable, but not of such necessity. 1 Cor. 3 12, 13. Col. 2. 18, 19. Phil. 3. 15. (6) A distinction is to be put betweene the Scripture generally

considered, in respect of the manner of revealing, and betweene the number and order of the Bookes: it being one thing to beleeve that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to beleeve that God is the Authour of this or that Booke; another to beleeve that it was written by this or that Scribe or Amanuensis; so that a difference is to bee made betweene the chiefe Authour of a Booke, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20. (8) The substance of doctrine necessarie to salvation contained in Scripture, is to bee beleeved with an expresse, historicall, and saving faith: but the number and order of bookes is to bee beleeved with faith historicall.

8. By the Church wee understand not the Pope, whom the Papists call the Church virtuall; not his Bishops & Cardinals met in generall Councell, whom they call the Church representative; but the whole company of beleevers, who have professed the true faith; whether

those

Finthers for Agins ye he vnderstands
of mens mens drunkenes by the
spirit of God, and ye Circumcision
of ye heart in men from ye holy ghost
not ye letter but by the holy Ghost:
Forwhit is not yen that speaks
but the spirit of your father
that speaks in you:

I write unto you, not that you
know the truth of God

those who received the bookes of holy Scripture from the Prophets and Apostles, or those who lived after. Vnder the name of the Church we comprehend not the Prophets and Apostles, as they were immediatly chosen and called to bee the penmen of holy Scripture; for they wrote not as men in the Church, but above the Church. The Church of the Iewes professed the doctrine, and received the Bookes of the old Testament, and testified of them that they were divine. To whose testimonie these things give force: 1. To them were committed the Oracles of God. Rom. 3. 2. (2) In great miserie they have constantly confessed the same, when as by the onely denying thereof, they might have beene partakers both of liberty and rule. 3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as propheticall and divine. 4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which doe evidently con-

firme the truth of Christian religion, Esa: 53 3 4 5 &c. The Christian Church hath embraced the doctrine of God, and received the bookes both of the Old and New Testament. To whose testimonie two things give weight. 1. their great constancie. 2. their admirable and sweet consent: for in other matters wee may observe differences in opinions, in this a singular and wonderfull agreement. This testimonie of Christians is considered three wayes; 1. Of the universall Church which from the beginning thereof untill these times, professing the Christian religion to bee divine, doth also professe that these bookes are of God. 2. Of the severall primitive Churches, which first received the Bookes of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew, and after delivered them under the same title, to their successours and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due triall and examination have pronounced their iudgement, and approved them to the people committed

ted to their charge. This testimonie is of great vveight and importance, profitable to prepare the heart, and to move it to beleeve: of all humane testimonies (wherby the Authour of any booke that hath, is, or shall be extant, can be proved) the greatest, both in respect of the multitude, wisedome, honestie, faithfulnesse of the witnesses, and the likenesse, constancie, and continuance of the Testimony it selfe. But this testimonie is onely humane: not the onely, nor the chiefe, wherby the truth and divinity of the Scripture is confirmed, neither can it bee the ground of divine faith and assurance.

9 The Saints of God of all sorts and conditions, noble, base, rich, poore, learned, & unlearned, old, young, married, unmarried, &c. have suffered the most grievous torments, usuall, unusuall, speedie, slow, even what hell could invent, or mans malice finde out, for the defence of this truth. All these things a number numberlesse endured, and that with great constancie and ioy, even with a cheerefull heart and merrie countenance, so that none can thinke they suffered out of weakenesse, pride, vaine-glory, or discontent:

content: This patient suffering of the Martyrs is not testimony meerely humane but partly divine: for that courage, and cheerefulnesse which they shewed in the midst of all torments, was not from nature, but from above.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceed the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not denie to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Num. 11.9. & 20. 10. Exod. 19.16. 1 King. 17.24. Mark. 16. 20. Heb. 2.4. Ioh. 5.36. and 9.30.33. Act. 5.12. These miracles were sufficient to confirme the divinity of this truth, and writing, to them who were eye witnesses thereof. Heb. 2.3. Ioh. 20.20. Iudg. 2.7.10. The undoubted and cleare narration of them, is to us an invincible argument thereof.

11. That which is most ancient, is most true and divine; the purest Religion is before all others; there must needs be a Law before transgression; and a commandemen

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& when yedon fall yo mouna
fall vpon it And when they
is lying waken out of the rock.
y & it semed to pass & yor now heard the
& sighe ring & a like thunder yo
mount & yo voyce of the trumpet
exceeding loud so yt all yo people
in the Camp trembled
2 & the sonde of the Angell came vnto
agayn & did winde it & yo woman fed
ouer by the Riuer vpon a tree of
go & by yo word of the Lord in yo mouth
is hole
3 & the ministers softly & preached in
& in order the Lords worke being obserued
& meditating yo wonderfull sights & my
4 & did also diuers other miracles but
signes & wonders & diuers miracles but
5 the witnesse of God but witnesse of an
6 & the testimonie of God so mighty
& and by yo hands of the Apostles were
many signes & wonders wrought
7 & we shall not escape if we neglect so
great saluation which at first began to be
spoken by the Lord & was confirmed vnto
by them yt heard him
8 & the ioy of seuen dayes of feasting
the light of burning & the Lamps
all yo great multitude of the Land
land vpon first Ierusalem

& the Lord appeared to Abram & said unto
him I am
almighty God walk before me &
1 be thou perfect And the Lord said I spoken
to Noah saying the Lord God of heaven
shall from the new. I am the Lord that make
all things that stretch forth the heavens alone
& spread abroad the earth by myself
I am the God that speaketh the words I am the God that
in the beginning and right in which
was to be created world Adam
in the beginning God created the heaven
& the earth & the earth shall not be left
But the world shall abide for ever
and ever Christ is unto the Jews a
stumbling block & to the Greeks foolishness
2 The word of the Lord stands for ever
3 The statutes of the Lord are right rejoicing
the heart the judgments of the Lord true &
righteous altogether
4 And was written before was for our
learning that we through patience & comfort
of the Scriptures might have hope
5 I shall not know sin but by the law
I had not known lust unless the law
had said thou shalt not covet
6 The just shall live by faith
7 Even so then at this present time there
is a remnant according to the election
8 Yet a little while & he that shall come
will come & will not tarry
9 In that day saith the Lord of hosts I
will break the yoke of their neck &
of their bands & they shall be no more
servants unto strangers
10 Then will I pour upon the house of David
& upon the inhabitants of Jerusalem the
spirit of grace & of supplications
11 Then Joshua answered & spake unto the
angel saying Lord wilt thou at this
time restore
12 And Zechariah & the angel
answering said unto me

mandement given unto man before there could be place for the Devil to tempt him. But the Religion taught in Scripture is of greatest antiquity: the doctrine of the Creation and fall there handled, in all other Stories whatsoever is omitted.

Q. *How else?*

A. By 12 the *k* stile, 13 *l* efficacie, sweet *m* 14 consent, admirable *n* 15 doctrine, excellent *o* 16 end, and the witnesse *p* 17 of the Scripture it selfe. *k* Gen. 17. 1 Psa. 50. 1. Esa. 44. 24. Exod. 20. 1. 2. 1 Cor. 11. 23. Ioh. 3. 36. 1 Cor. 1. 23. Ioel. 1. 1. 2. *l* Psal. 19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11. Zech. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil. 11. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10. *m* Gen. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9. 24. Math. 1. 18. Act. 10. 43. *n* Psal. 119. 129. 138. 172. Deut. 4. 5, 6. *o* Ioh. 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

Expo. 12. By the stile of the Scripture we understand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignity of the speaker; and nature of the Argument, and is tempered according to the capacitie and condition of them for whose sake it was written:

Indeed

Indeed every Prophet and Apostle almost had a peculiar stile; *Esay* is eloquent, sweet, and more adorned; *Solomon* accurate; *Jeremie* vehement, and more rough, *Amos* simple: but all are divine. These things declare the maiestie of the style. 1. The title, that the Author of the holy Scripture doth iustly chalenge unto him, the which imports independance of nature, Exod. 3. 14. super-eminencie of power, and soveraignty, Psal. 50. 1. 2. excellencie both of properties and workes, Gen. 17. 1. Esa. 42. 5. and 40. 22. 26. (2) The maner used in teaching, commanding, promising, and threatning. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of perswasion, 1. Cor. 2. 7. and wee are required to understand and beleeve them, relying upon the truth and credit of the revealer. In giving the law, no proëme is used, but, Thus said the Lord; no conclusion, but the Lord hath spoken. Exod. 20. 1. 2. Commandements of which no reason can bee rendred, are enioyned, Gen. 2. 17. and that which a naturall man would account foolishnesse,

is

1. Lord of Boldnes ons[illegible] si neare
unbelieving Lord of Boldnes n. 1
the son shall not rod [illegible] but [illegible]
[illegible] abide on him.

2 But not ye only Christ must you unto
the stone a stumbling block & unto ye
gentiles foolishnes — but we preach Christ crucified
to ye Jewes & unto [illegible] the power of God & ye
wisdom of God,

is peremptorily and with great severity required, Ioh. 3. 36. 1 Cor. 1. 23, 24. no argument being brought to perswade, or confirme the equitie of those command; but onely the will of the Commander. Promises above likelihood are made; to assure of performance no reason is alleaged, but, I the Lord have spoken, Esa. 51. 22. and 52. 3. 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient. Exo. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Divinity of the style may bee observed. (3) That without respect of persons, hee doth prescribe Lawes to all men, private persons and publick Magistrates, whole Kingdomes, and severall estates, commanding what is distastfull to their nature, and forbidding what they approve, promising not terrene honour, but life everlasting if they be obedient: threatning not with rack or gybbet, but eternall death, if they disobey, Ioel 1. 1. 2. Ioh. 3. 16. 1 Sam. 12 25. (4) That the Ministers of the Lord of Hosts doe require attention, faith and obedience, to whatsoever

soever they speake in the name of the Lord, whether it were prophesie, commandement, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience, 1 Cor. 11. 23. Mich. 1. 1, 2. The low and humble manner of speech, used in holy Scripture, cannot justly offend any man; for it was penned to the use and behoofe both of the learned and unlearned, Rom. 11. 4. though the phrase be plaine, the matter is high and excellent, profound and un-utterable. Hos. 8. 12. Act. 2. 11. Easinesse and plainnesse doth best beseeme the truth: a Pearle needs not Painting, nor truth to be underpropped with forraine aydes, it is of it selfe sufficient to uphold and sustaine it selfe: it becomes not the Majestie of a Prince to play the Orator; and though the Scripture bee simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the minde, move the will, pierce the heart, and stirre up the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well

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well weighed: no writing doth, or can equalize them in pithinesse of propheſying, or ferventneſſe of praying. The ſong of *Moſes*, and the beginning of *Eſay*, in variety and force of eloquence, doe far exceed all authors, Greek & Latin; if comparison be made betwixt thoſe places, and whatſoever is moſt excellently indited by man, either in Greeke or Latin, you may eaſily diſcerne, the one was written by a Divine, the other by an humane ſpirit.

13. The efficacie of this doctrine doth powerfully demonſtrate the Divinity therof: for it converts the ſoule, inlightens the eyes, Pſalm: 19. 7, 8. diſcovers ſinne, Rom. 7. 7. convinces the gainſayer, 2. Tim. 3. 16. killeth and terrifieth, 2. Cor. 3. 6. rejoyceth the heart, Pſal. 19. 8. Pſal. 119. 103. quickneth, Pſalm. 119. 50. 93. and comforteth, Rom. 15. 4. manifeſteth the thoughts. 1 Corinth. 14. 25. overthrowes falſe Religion, caſteth down ſtrong holds, and the whole kingdome of Satan, ſtoppeth the mouth of Oracles, deſtroyes Idols 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2, & remaines invincible notwithſtanding all oppoſition. Act. 5. 38, 39. Theſe things commend the efficacie of this word.

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word. (1.) The nature thereof is oppoſite to the wiſedome and will of a naturall man. 1 Cor. 1.21. and 2.14. Rom. 8.6. and yet it hath prevailed. (2) It hath prevailed, not onely with the groſſe and ſottiſh Gentiles, who ſerved other Gods; Gal. 4.8. but even with the moſt fierce and bitter enemies thereof, Act. 9.5, 6, 20.21. (3) The enemies who did oppoſe this truth were many, mighty, and ſubtile; as principally the Devill, out of his hatred againſt Gods glory, and mans ſalvation, Epheſ. 6.12. Apo. 2. 10. and the Romane Emperours as his inſtruments, the reſt of the world furthering, and the Iewes ſtirring them up; all which out of their love to falſehood and Idolatrie, and their malice againſt the Chriſtian Religion, did with incredible furie, and vigilancie, labour the utter abolition of this truth. Act. 4.27. and 9.2. Math. 10. 18.22. Ioh. 16.2. Act. 13.50. and 14.2.5. 19. 1 Theſ. 2.15, 16. (4) The perſons whom the Lord did chuſe to bee publiſhers of this heavenly doctrine, were in number few, in outward appearance ſimple, rude, baſe, and weake, and ſometimes alſo negligent. Math. 4.18, 19, 20. Luke

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6.13. 2 Cor.4.7.8. Math. 13. 25.5. These simple and weake men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1 Cor. 2. 4. 1 Thess. 3.4. Act.9.16. 2 Tim.3.2.6. The number of all sorts, ages, conditions, sexes, and nations, who gave credit to this doctrine, & confirmed the same with the losse of their lives, was innumerable. Apoc. 6. 9. 10. 7. In short time a great part of the habitable world was converted, brought to the obedience of faith, so that *Paul* filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospell, Col. 1. 6. Rom. 15 19. 8. The more the truth was persecuted, the more it did prevaile, Act. 8.3 4. Phil. 1. 14. 9. Though the Iewes werre wasted with many & great slaughters, yet the Scriptures did still remaine safe, and intire in their custodie when the Hebrew Language did lie almost unknowne, and had perished altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Christ, was the Doctrine of Christian faith preserved. 10. To these weemay adde, the dreadfull judgements of God, which fell upon the persecutors

of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the Divinity of this word. All which things doe strongly confirme the propagation, defence, and conservation of this truth and Doctrine to be admirable, and of God.

14 The sweete and admirable consent which is found in all and every part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5. 46. This may sufficiently appeare, by comparing the propheſies of the old Testament touching Christ, the calling of the Gentiles, and rejection of the Iewes, with the accomplishment of them, declared in the New, Gen. 3. 15. and 12 2. and 49. 10 Numb. 14, 17. Dan. 9, 25. Mat. 1. 18. Luke 1. 55. and 24, 27. 44. Act. 26. 22. Deut. 32. 21. Mal. 1. 10, 11. Psal. 2. 8. and 110. 2. Act. 11. 18. Psal. 118. 22. 23. Matth. 21. 42. Such exact consent as here is to bee found, is impossible to be fained of men, or Angels, as the things fore-told were removed from their knowledge and finding out, untill they were revealed. These considerations give strength to this argument.

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1. The length of time, in which this writing continued; *viz.* from *Moses* untill *John*, which prevented all conceits of forgerie, since they were not written in one, nor yet in many ages. 2. The multitude of Bookes that were written, and of Writers who were imployed in that service. 3. The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2. 1. 2. and 36. 5. Ezek. 1. 1. 4. The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Bookes, as false, or erroneous; whose silence is of great weight in this case, because they were eye witnesses of those things which our Saviour taught, did, and suffered, according as it was prophesied of him: so that they knew the Propheſies, saw the accomplishment of them, and were acquainted with that which the Apostles had written. If the Prophets or Apostles who wrote the same Histories, doe seeme to dissent in any circumstances, this doth nothing derogate frō their authority: for in themselves they

differ not, the fault is our ignorance, and apprehension: by a right and just interpretation, they may easily be reconciled; and the dissonancie which seemes to be amongst them in small things, doth free them from all suspition of fraud; and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seeme superfluous; if each a new historie, there could appeare no steps of consent; when they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly than the other, and when they agree in matter, but seeme to dissent in circumstance, the truth is the more confirmed, an argument of fuller credit may be drawne out of that dissent: for as the Heathen man observeth, too exact diligence is neither approved of all, neither doth it want suspition. To this sweet agreement of holy Scripture with it selfe, it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinitie, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in

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Divinity, but it may be overthrowne by the principles of right & true Philosophy:

15. The matter intreated of in holy Scripture is divine and wonderfull. It explicates unto us the nature, properties, and high acts of God, purely and holily. It describes the person of Christ, so fitly, excellently, and conveniently, that if the mind of man consider it attentively; of necessity it must acknowledge, it doth exceede the reach of a finite understanding. It discovers unto us the misery and corruption of man by nature, the incomprehensible love of God in Iesus Christ towards man, that happy reconciliation if (wee so speake) of his justice and mercie by his infinite wisedome, ordaining Iesus Christ to bee our Mediatour; and it unfolds the covenant of Grace, which God made with man after his fall; all which can be drawne from no fountaine, but divine revelation, 1 Cor. 2.7. 1. Eph. 3.4,5. Col. 1.26. The Scripture also containes the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Iudges. Deut. 4.5, 6, 7. In the precepts divers notes of Divinity may bee observed; as 1. The surpassing excellencie of the act,

requiring that we should denie our selves, and leade our lives according to the appointment of the Lord, Math. 16. 24, 25. Rom. 28. 12, 13. 2. The wonderfull equity that doth appeare in every commandement. 3. The admirable strangenesse of some Acts, which a naturall man would count foolishnesse, yet prescribed as necessary, Ioh. 3. 36, and 8. 24. 4. The manner how obedience is required, *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, Deut. 6: 5. 1 Cor. 13, 2. 1 Tim. 1. 5. 5. And the perfection of the law, commanding and allowing all good, but forbidding and condemning all sinne and wickednesse, of what kinde soever. Take a briefe view of the ten Commandements, are they not plaine, pure, briefe, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend unto us the justice, wisedome, holinesse, omnipotencie, omniscience, perfection, and absolute soveraigntie of the Law-giver? The promises and threatnings annexed to the Law, will suffer us to acknowledge none other author of them, but the Lord alone: for none can make them but hee,

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he onely can give eternall life, and inflict eternall condemnation. Moreover these are so set together with the commandements, as they can move none, but onely the conscience of him, who doth acknowledge the commandements to be divine.

16. The end of the Scripture is Divine, *viz.* the glory of God, and the salvation of man; not temporall, but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from above, Ioh. 7. 18. and 5. 41. and 8. 50. 54. Gal. 1. 10. And to speake truth, what is more equall than that all things should returne thither, whence they had their beginning? This word also doth point out unto man what true blessednesse is, and how he may be reconciled unto God, being lost by sinne; which is a firme demonstration to prove unto us the Divinity thereof: for what is more agreeable to the wisedome, bounty, mercy, grace, and power of God, than to restore man fallen, and to make him partaker of eternall happinesse? and who can shew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in

the path of life, but the Lord alone? These arguments are of great force, whether they bee severally or joyntly considered, and doe as strongly prove that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publick, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be beleeved. But the externall light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discerne the sense thereof, 2 Cor. 1. 22.

Q. *These reasons may convince any, be he never so obstinate, but are they sufficient to perswade the heart hereof?*

A. No: the testimony of the [18] Spirit is necessary *q*, and onely all-sufficient for this purpose. *q* 1 Cor. 2. 14. *r* 1 Ioh. 2. 20. 27.

Expos. 18. By nature we are blinde in spirituall things. 1 Cor. 2. 14. Math. 15. 14. though therefore the Scripture bee a shining

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ſhining light, Pſal. 119. 105. yet unleſſe our eyes be opened, Pſal. 119. 18. Act. 26. 18. wee cannot ſee it, no more than a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of ſupernaturall light and faith, 1 Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 6, 10. by the inſpiration thereof were the Scriptures written, 2 Pet. 1. 21. the ſecrets of God are fully knowne unto, and effectually revealed by the Spirit, 1 Cor. 2. 10. the ſame law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Eſai. 59. 21. Heb. 8. 10. For which reaſons it muſt needs be, that the teſtimonie of the Spirit is all-ſufficient to perſwade, and aſſure the heart that the Scriptures are the word of God. To prevent miſtaking therein, obſerve theſe rules. 1. The Spirit of God doth aſſuredly perſwade our conſciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, ſealing up the promiſes to our conſciences, and cauſing us ſenſibly to feele the effects thereof, 1. Cor. 2. 12. Luk. 24 45. 1 Cor. 14. 37, Iere. 31. 33. 2 Cor. 12. 2. 1 Theſ. 1. 5. with 1. Theſ. 2. 13. Act. 16. 14. 2. This perſwaſion

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of the Spirit is more certaine than can bee proved with reason, or expressed in words: for things doubtfull may be proved; but things in themselves most cleare and certaine, be above all proofe and reason; as the shining of the Sunne needs not to bee confirmed by argument to him that hath his eyes open to see the light thereof. 3. This testimonie of the Holy Ghost is certaine and manifest to him that hath the Spirit, but private not publique, testifying onely to him who is endued therewith; but not convincing others, not confirming doctrines to others.

4. This testimony of the Spirit is not to be severed from the Word, which is the instrument of the holy Ghost, and his publick testimony. It is not therefore injurious to trie the Spirit, by the word of God. 1 Ioh. 4. 1. seeing there is a mutuall relation betweene the truth of the partie witnessing, and the truth of the thing witnessed and the holy Spirit, the Author of the Scripture, is every-where like unto, and doth every where agree with himselfe. 5. The testimonie of the Spirit doth not teach or assure us of the Letters, syllables, or severall words of holy Scripture, which are onely as a vessell, to carry

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and convey that heavenly light unto us, but it doth seale in our hearts the saving truth contained in those sacred writings into what language soever they be translated, Eph. 1.13. 6. The Spirit doth not lead them in whom it dwelleth, absolutely and at once into all truth, but into all truth necessary to salvation, and by degrees. Iohn 16.13. with Act. 1.6. and 11.2. so that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. *What are the properties of the Scripture?*

An. It is of [19] Divine *s* authority, the rule [20] of *t* faith and manners, [21] *u* necessary, [22] *w* pure, [23] *x* perfect, and [24] *y* plain.

s 2 Tim. 3. 16. *t* Eccle. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Psal. 12. 6. *x* Psal. 19. 7. *y* Pro. 8. 9.

Expos. 19. Such is the excellencie of the holy Scripture, above all other writings whatsoever, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to bee credited in all narrations, threatnings, promises, or prophesies, 1 Tim. 1. 15. Heb. 11. 11. 2 Pet. 1. 19. and obeyed in all commandements. Iob 22. 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incom-

comprehensible wisedome, Psalm. 147. 5. great goodnesse, Exod. 18. 9. Psalm. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceive nor be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth onely and wholly depend upon God the author of it, and therefore though one part may be preferred before another, in respect of excellencie of matter and use, Can. 1. 1. 1 Tim. 1. 15. in authority and certainty every part is equall, and onely Scripture is of divine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

20. The Scriptures are the word of Christ, Col. 3. 16. whose word is upright, Eccles. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. received by immediate, divine Revelation, 2 Pet. 1. 21. and delivered to the Church; sufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treasury whence all doctrines must be taken, 1 Pet. 4 11. Act. 26. 22. Luk. 16. 29. the touchstone whereby they must be tryed, Act. 17. 11. Esa. 8. 20. without which error in doctrine and manners is unavoidable. Math. 22. 29.

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God was alwayes neceſſary, Eph. 2. 20. without which wee could neither know, nor worſhip God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27. In reſpect of the manner of revealing in writing, the Scriptures were neceſſary, ever ſince it pleaſed God after that manner to make knowne his will, Deut. 17. 18. Ioſh. 1. 8. Rom. 15. 4. Luk. 1. 3. Iude v. 3. and ſo ſhall be to the end of the world. 1 Cor. 10. 11. Rev. 22. 18.

22. This bleſſed word of God is free from all, even the leaſt ſtain of folly, error, falſhood, or unjuſtice, Pſal. 119. 138. 140. Prov. 30. 5. Ioh. 17. 17. all things being laid downe holily and truly, both for ſubſtance, circumſtance, and maner of ſpeaking, Pſal. 51. 1. Math. 1. 25.

23. Whatſoever was, is, or ſhall bee neceſſary, or profitable to bee knowne, beleeved, practiſed, or hoped for, that is fully comprehended in the bookes of the Prophets and Apoſtles, Luke 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8, 9. 2 Tim. 3. 15, 16, 17. The perfection of the Scripture will more plainely appeare, if wee conſider. 1. That religion for the ſubſtance thereof was ever one and unchangeable

changeable. Heb. 13 8. Eph. 4. 5. Iude 3. Act. 26. 22, Tit. 1. 1. 2. 2. The law of God written by *Moses* and the Prophets, did deliver whatsoever was needfull for, and behoovefull to the salvation of the Israelites. Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal. 4. 4. Hos. 8. 12. Luk. 10. 26. 3. Our Saviour made knowne unto his Disciples the last and full will of his heavenly Father, Ioh. 14. 26. and 15. 15. and 16. 13. 1. 18. and what they received of him, they faithfully preached unto the world, Act. 20. 27. 1 Cor. 15. 1, 2, 3. Gal. 1. 8. 1 Iohn 1. 3. and the summe of what they preached, is committed to writing. Acts 1. 1. 2 Iohn 20. 31. 1 Iohn 5. 13. with Acts 8. 5. 1. 1 Cor. 2. 2. Rom. 10. 8 9, 10. 4. There is nothing necessarie to bee knowne of Christians, over and above that which is found in the old Testament, which is not plainely, clearely, and fully set downe, and to be gathered out of the writings of the Apostles and Evangelists. In the whole body of the Scripture, all doubts & controversies are perfectly decided, Esay 8. 20. Math. 22, 29 40. Deut. 17. 8, 9, 10, 11, 12. 2 Tim. 3. 16. 17. and every particular booke is sufficiently perfect for the proper end thereof. Vnwritten traditions

ditions, 1 Cor. 4. 9. new articles of faith, Ier. 7. 31. & 19. 5. and new viſions and revelations, are now to be rejected. Heb. 1. 1. Iohn 4. 25. Iohn 15. 15. and 16. 13. with. Math. 28. 19. 2 Cor. 3. 6. 8. 11. with Heb. 8. 13.

24. In themſelves the whole Scripture is eaſie, Pſalm. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. ſuch excellent matter could not be delivered in more ſignificant, and fit words. Act. 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifeſt, 2 Pet. 3. 16. The Gentiles by nature have the Law written in their hearts, Rom. 2. 14. but to a naturall man the Goſpell is obſcure, accounted fooliſhneſſe. 1 Cor. 1. 21. and 2. 14. Things neceſſary to ſalvation are ſo clearely laid downe, that the ſimpleſt indued with the Spirit, cannot be altogether ignorant of the ſame, Eſa. 54. 13. Ioh. 6. 45. Deut. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But to them who are in part inlightened, 1 Cor. 13. 12. many things are obſcure and darke, 1 Cor. 13. 9. to tame the pride of mans nature. 2 Cor. 12. 7. worke in us a reverence to the Scripture, 2 Pet. 3. 16. 17, 18. ſtirre us up with care and diligence to reade, pray, heare, &c. and uſe

God

Gods meanes to grow in knowledge, Pro.2.3,4,5.& acknowledge that all heavenly wisedome doth come from above, Pro.2.6.Iam.1.5. 1 Kin.3.9. Iob 28.23.

Q. *For what end was the Scripture written?*

An. To z teach, [25] instruct, convince, correct, and comfort, z 2 Tim.3.16,17. Rom.15.4.

*Expos.*25. Faith and obedience is the way to happinesse, and the whole duty of man is faith, working by love. Rom.1.5. Tit.1.1.2. 2 Tim.1.13. Gal.5.6. & 6.15. which is assaulted with ignorance, error, superstition and prophanenesse, 1 Tim.1.6.19,20. 2 Pet.2.1,2,3. and beset with many afflictions. 2 Tim.3.12. Therefore the Scripture, which was given to shew unto man the way of life and salvation, was also written to teach sound Doctrine, improve errour, correct iniquity, instruct to righteousnesse, and comfort in the path of holinesse, 1 Tim.1.10,11. Tit.2.12. 1 Thes.3.3,4.Heb.12.1.2.

Q. *Doth the knowledge of the Scriptures belong unto all men?*

An. Yes: [26] all men are not onely allowed *a* but exhorted and *b* commanded to read, heare, & *c* understand the Scripture

ture, *a* Ioh. 5. 39. *b* Deut. 17. 18, 19. Revel 1. 3. *c* Act. 8. 30.

Expos. 26. The Scriptures teach the way of life, Prov. 2. 9. Luk. 16. 29. Act. 24. 14. and 13. 46. Psal. 16. 11. Ioh. 6. 68. set forth the duties of every man in his place and estate of life, Deut. 17. 17, 18, 19, 20. Iosh. 1. 8. Psalm. 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. and 5. 1, &c. 2 Tim. 3. 16. 17. are the ground of faith, Rom. 4. 20. 2 Chro. 20. 20. 1 Tim. 1. 15. the Epistle of God sent to his Church. Hos. 8. 12. Rev. 2. 1. 8. 12. his Testament wherein we may finde what legacies hee hath bequeathed unto us, 2 Cor. 3. 16. 4. Heb. 10. 16. Iohn 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embraced make a man happy. Psalm. 119. 97. 98. Luke 10. 42 and 16. 29. Psalm. 1. 2. Revel. 13. but neglected or contemned, plunge men into all miserie. Heb. 2. 3. Matth. 22. 29. Psalm. 50. 16. therefore all men of what age, estate, quality, or degree soever, ought to acquaint themselves with the word of God. 1 Iohn 2. 14. 15. Psal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25 28, for it was given of God, for the benefit and behoofe of all sorts, Rom. 1. 14. being milke for babes, and meat for strong

men. 1 Cor. 3. 1. 2. Heb. 5. 13. plaine and easie to instruct the simple. Prov. 1. 4. Psal. 19. 7. and full of hidden wisdome to exercise the strong, and satisfie the wise. Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. that both sorts may be able to try the Spirits, 1 Iohn 4. 1. be wise unto salvation, and grow rich in all spirituall knowledge and understanding, Col. 1. 10. and 2. 2. and 3. 16.

Q. *The Scriptures are written in Hebrew and Greeke, how then should all men read and understand them?*

An. They ought to be *d* translated [27] into knowne tongues *e* and [28] interpreted. *d* 1 Cor. 14. 18. 19. *e* Neh. 8. 8. Act. 8. 35.

Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages. Ier. 36. 15. 16, Acts 2. 6. Immediatly after the Apostles times, many translations were extant. All things must be done in the congregation unto edifying. 1 Cor. 14. 26. but an unknowne tongue doth not edifie, Gen. 11. 4. and all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

28. The expounding of the Scriptures is commanded by God, 1 Cor. 14. 1, 3. 4, 5, 39. and practised by the godly, Luk. 4. 16.

4.16. and 24. 27. Matth. 1. 23. 1 Cor. 14. 19. profitable both for the unfolding of obscure places. Neh. 8.8. and applying of plaine texts, 1 Cor. 11.23. 24. 28, 29. It stands in two things: 1. In giving the right sense, Matth. 33. 38. Acts 2. 29. 30. Gal. 3. 16. 2. In a fit application of the same, Acts 2. 16. and 1. 16. 1 Cor. 14. 24. 2 Pet. 1. 12. Of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expressed, as that the things themselves doe signifie other things, according to the Lords ordinance, Gal. 4. 22, 23, 24. Exod. 12. 46. with Iohn 19. 36. Psa. 2. 1. with Act. 4. 24, 25, 26. we are not tyed to the expositions of the Fathers or Councels, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5. 27. 28. 31, 32, 33, 34. 38, 39. 43, 44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu 1. 70, 1 Cor. 2. 10. 11. Ioh. 14. 26. Esa. 55. 4. The meanes to find out the true meaning of the Scripture, are conference of one place of Scripture with another, 2 Sam. 24. 1. with 1 Chro. 21. 1. Esa. 28. 16. with Rom. 9 33. Esai. 65. 1. 2. with Rom. 10. 20. 21. Mich. 5. 2. with Math. 2. 6. Mat.

6.Math.26.34. with Mar. 14.30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31, 32. Acts 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1 Cor. 11. 24. 25, 26. and circumstances of persons, times and places, Act. 13. 36, 37, and consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to bee taken, Iohn 15. 1. Math. 26. 26. Iohn 14. 6. Exod. 12. 11. Ioh. 6. 35. 1 Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12. 10. Act. 2. 3, 4. But alwayes it is to be observed, that obscure places are not to be expounded contrary to the rule of faith set downe in plainer places of the Scripture, Rom. 2. 18. 20. and 12 6. 2 Tim. 1 13. Act. 13. 33. 36, 37. Rom. 9. 7.

Q. *What doth the Scripture especially teach us?*

Ar. The [1] saving *f* knowledge [2] of God, [3] and Jesus Christ. *f* Ioh. 17. 3. Col. 2. 1. 2.

Expos. 1. Knowledge is the ground of obedience, 1 Chron. 28. 9. Acts 26. 18.

a rich

a rich gift of grace. Mark. 4. 11. the first grace that God giveth unto his children. 1 Ioh. 2. 20. 27. and 5. 20. Iohn. 16. 4. and 6. 63. the foundation of all other graces. Pro. 19. 2. Psal. 9. 10. Hos. 4. 4. Esa. 11. 9. the guide of our affections, and director of our actions. Psalm. 119. 9. 100. 101. Prov. 2. 10, 11, 12. Esa. 30. 21. without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and devotion was but superstition, Act. 17. 22. 23. This, when it is made by the work of the holy Ghost, to be effectuall to sincere faith, love, feare, and obedience, is saving, Iohn 17. 3. Esa. 53. 11.

2. We must know God, because otherwise wee cannot desire, Ioh. 4. 10. obey 1 Ioh. 2. 4. nor having communion or fellowship with him. 1 Ioh. 1. 5, 6, 7.

3. Wee must know Christ, because sin hath made a separation betweene God and us, Esa. 59. 2. so that wee cannot be received into Gods favour, or have communion with him, without a Mediator. Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1 Iohn 2. 1. 2 Heb. 10. 21, 22. Ioh. 14. 6. and God in Christ, or God and Christ, is the object of Christian religion. Coloss. 3. 17. 1 Pet. 1. 21. Iohn 14. 1 Heb. 1. 6. Christ is

the image of the invisible God, Col. 1. 15. the brightnesse of his glory, and the expresse image of his person, Heb. 1. 3. in whom, with open face we behold, as in a glasse, the glory of the Lord, 2 Cor. 3. 18. Iohn 14. 9. in whom are hid all the treasures of wisdome and knowledge, Col. 2. 3. The Apostles, who preached unto the world the whole counsell of God necessarie to salvation, did preach nothing, Acts 8. 5. Rom. 10. 8. 9. Act. 28. 31. did desire to know nothing, but Iesus Christ and him crucified. 1 Cor. 2. 2. Phil. 3. 8. of him they wrote, that our joy might be full, 1 Ioh. 1. 4. and the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Ier. 9. 23. 1 Cor. 1. 30, 31. So that this knowledge is necessary, easie, excellent, sufficient, sound, and comfortable, 2 Cor. 4. 3. 4. Act. 8. 8.

Q. *How may it be prooved that there is a God?*

An. By the *g* [1] workes and *h* [2] wonders which are seene, the testimony *i* of [3] conscience, the *k* powers [4] of the soule, and the *l* practises [5] of Satan. *g* Psal. 19. 1. 2. Esa. 41. 23. Rom. 1. 20. Acts 14. 17. Iob 12. 7. 8, 9. *h* Exod. 8. 19. and 9. 16. *i* Rom. 2. 15.

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2.15.Esa.33.14 Psa,14.5.& 53.5.*k* Zach. 12.1.Psal.94.8,9,10.*l* Revel.12.7.10.

*Expos.*1. The first creature was made of nothing, otherwise it would not bee subject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or sustaine themselves; therefore of necessity there must be a first cause, in power infinite, most perfect, and of it selfe, that gives being and continuance unto all things. 2. Nothing can be the cause of it selfe: therefore it should be both the cause and the effect, both before and after it selfe, therefore all things have their beginning from one first and supreame cause, which is God. 3. Amongst things created wee may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. 4. All things, even things without life, sense, and reason, which cannot moove voluntarily, or intend an end, are directed orderly unto an end, therefore there is one wise, good, and chiefe directer of all things, which is God. 5. The greatnesse, perfection, multitude, variety, and concord of things existing; the forme, and continuall sustentation of the world,

doe shew that all things doe depend upon some one, wise, and perfect good, from whom they have their being and preservation.

2. By wonders; wee understand visible and apparent works, extraordinarily wrought, not onely above the ordinary course of nature, but simply above the power of nature, either in respect of the worke it selfe, or the manner of doing; which effects doe convince, that there is an infinite power that is above, and doth over-rule all things: for every principall and primary cause is more excellent than the effects thereof.

3. The conscience doth register, bring to remembrance, and beare witnesse of the cogitations, words, and actions of all men: excuse and comfort in well-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which never did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from iniquity: which is a manifest token, and proofe, that there is a supreame Iudge, who hath given a Law binding the conscience, doth observe all our thoughts, devises, words,

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and works, and will call us to an account and reckoning.

4. The ſoule is a ſpirituall, inviſible, and immortall ſubſtance, endued with power to underſtand, and will; but the ſoule and the power thereof, is not of and from it ſelfe: therefore it muſt proceed from another cauſe, which is power, wiſdome, and underſtanding it ſelfe, and that is God. 2. In the underſtanding there are certaine principles, whereby it diſcerneth truth and falſhood, good and evill; this gift man hath not of himſelfe, therefore it ſprings from a ſupreame and moſt wiſe underſtanding, the principall cauſe being ever more excellent than the effect. 3. The mind is not ſatisfied with the knowledge, nor the will with the poſſeſſion of all things in this world, but ſtill they ſeeke, and earneſtly thirſt after ſome higher good: there is therefore a Soveraigne truth, and chiefe good, which being perfectly knowne and enjoyed will give contentment. 4. By the power and faculties of the Soule, man is capable of happineſſe, or of the chiefe good: but in vaine ſhould hee be made capable thereof, if there were not a chiefe good to be poſſeſſed and enjoyed.

5. By

5. By the assaults and suggestions of Sathan we feele here is a Devill, may we not then certainly conclude that there is a God? 2. Sathan labours by all means to extinguish the light of the Gospell, to leade men on in ignorance, error, and prophaneness, and to turne them out of the path of holinesse: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an everlasting life?

Q. *How else?*

An. By the [6] consent of nations [7] defence *m* of the Church, [8] support and *n* comfort of the godly; but principally by the *o* Scripture. *m* Psal. 9. 16. and 58. 11. 11. *n* Ier. 33. 9. *o* Esa. 42. 8.

Expos. 6. All nations in every age, time, and place of the world, have acknowledged that there was a God. 2. The Gentiles could not endure him, who denied a divine power. 3. They adored stocks, stones, bruit beasts, and the baseſt creatures, rather than they would have no Deitie at all. 4. They were zealous and forward in the worship of their Idols, which shewes that though they

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acknowledged not the true God, yet they know there is a God to whom divine worſhip is due. 5. Such as have ſtudied to become Athieſts, could never blot this truth out of their conſciences, but the majeſtie of God hath affrighted, and his terrours made them afraid.

7. The Devill with great malice and furie, and ungodly men with all their might, authoritie, malice, and policie, have laboured to finde out and extirpate all thoſe that call upon the name of the Lord Ieſus; but they have beene miraculouſly hid, preſerved and defended by the Lord. 2. God hath wonderfully fruſtrated all the devices of the wicked enemies of his Church; by the meanes they practiſed to roote it out, it was encreaſed. 3. God fought from heaven againſt the perſecutors of his children, and executed upon them, the fierceneſſe of his diſpleaſure: dreadfull judgements did overtake many of them, and ſuch horror fell upon ſome, that they were forced to leave their places of favour, and rule, and betake themſelves to a ſolitarie and private life. 4. The Lord hath armed his children with invincible courage and fortitude, to endure diſgrace, contempt, poverty,

poverty, death, and the most exquisite torments, that hell could invent; he hath supported them under the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweet peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainely demonstrate that there is a God; specially if you compare it with that feare, faintnesse, and unquietnesse, vexation, and deadnesse which is in other men, when they suffer any thing.

Q. *What is God?*

An. He is *p* a Spirit, having *q* his being of [10] himselfe, *p* Ioh. 4. 24. *q* Exod. 3. 14.

Expos. 9. God is spirituall, invisible, and immateriall substance, 1 Tim. 1. 17. Luk. 24. 39.

10. God is without beginning, Psalm. 90. 2. and 93. 2. Isa. 43. 12. & 44. 6. and without cause, Apoc. 1. 8. Esa. 41. 4. and 43. 10. and 48. 12. and so hee is without composition, infinite, Psa. 147. 5. & 145. 3. Exod. 3. 14. eternall. Prov. 8. 20. 22, 23. Rom. 16. 26. incomprehensible, Exod.

33.22,23. 1 Tim.6.16. 1 King.8.27. Eſa. 66.1.& unchangeable, Ia.1.17.Mal.3.6.

Q. *How many Gods be there?*

An. Onely *r* one [11] God and [12] three *s* Perſons, the Father, Son, and Holy Ghoſt, *r* Deut. 6.4. 1 Cor.8.4.6. *s* Math. 28.19. 1 Iohn 5.7.

*Expoſ.*11. There can be but one Omnipotent, Dan.4.35. infinite, eternall, moſt perfect, firſt cauſe, and directer of all things: all things are referred to one firſt, Rom.11.35.Apocal.1.8.and 4.11.

12. A perſon generally taken, is one intire ſubſtance, not common to many, endued with life and underſtanding, will and power. A perſon in the Godhead, is the Godhead reſtrained, or diſtinguiſhed by his perſonall property, Iohn 14. 16 and 15. 1. The whole divine nature being indiviſible, 1 Cor. 8 6. is common to all three perſons, Father, Sonne, and Holy Ghoſt, Act. 4. 24. 2 Cor. 1. 3. Iohn 1. 1. Rom.9.5. Heb.1. 8. Num. 12. 6. 7. with Act.1.16. 1 Pet.1.11.Heb.1.1.Act. 4.25.with 2 Pet.1.21. & therefore whatſoever doth abſolutely agree to the divine nature, or is ſpoken of the divine nature by relation unto the Creatures, that doth agree likewiſe to every perſon

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in Trinity, Iohn 1.1. Prov. 8. 22. Apoc. 1. 8. Matth. 18. 20. Iohn 3. 13. Iob 26. 13. and 33. 4. Iohn 14.26. Luke 1. 35. Every person in Trinity is equall in glory, and eternity, Iohn 10.30. Iohn 17.5. Phil. 2.6. Eph. 1.17. with Iohn 1. 2. 41. and there is a most neere communion and union betweene them, by which each one is in the rest, and with the rest. Iohn 14. 10, 11. Ioh. 1. 1. and every one doth possesse, love, and glorifie each other, Prov. 8. 22.30. Ioh. 17.5. working the same things, Iohn 5. 19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. *What is the propertie of the Father?*

An. To be of himselfe, and *t* to [13] beget his Sonne. *t* Ioh. 1. 18 and 3. 18.

Expos. 13. The divine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessary communication of his Essence, wholly and indivisibly to his Son, which yet hee wholly retaineth in himselfe. Iohn 1.1. Pro 8. 22, 23.

Q. *What is the property of the Sonne?*

An. To be [n] begotten of the Father, Iohn 3. 18.

Q. *What*

Q. *What is the propertie of the Holy Ghost?*

An. To proceede from the [w] Father and [x] the Sonne, [w] Ioh. 15. 26. [x] Rom. 8. 9. Gal. 4. 6.

Q. *The nature of God is infinite and incomprehensible, how then may wee conceive of him?*

An. By his [y] properties, [14] and by his [z] works, [y] Exod. 34. 67. [z] Psal. 19. 1. and 8. 1. Iob 36. 24. &c: and 37. 1. 18.

Expos. 14. A property in God, is that whereby his divine nature is knowne in it selfe, and distinguished from all other. The properties of God doe not really differ from the Divine Essence, nor one of them from the other, but onely in our manner of conceiving; wherefore every property in God is inseparable and incommunicable.

Q. *What are his properties?*

An. He is [15] most [a] wise, [16] [b] strong, [c] [17] good, [d] [18] gracious, [e] [19] iust, [f] [20] mercifull, [g] [21] perfect, [h] [22] blessed, and [i] [23] glorious, [a] Rom. 16. 27. [b] Iob 12. 13. [c] Math. 19. 17. [d] Exod. 33. 19. Rom. 5. 8. [e] Psalm. 145. 17. [f] Psa. 103. 11. & 145. 8. 9. [g] Mat. 5. 48. Iob 35. 7, 8. [h] Mar. 14. 61. Ro. 9. 5. [i] 1 Cor. 2. 8.

Expos. 15. Wisdome is that, whereby God

God by one, Heb. 4. 13. infinite, Psal. 139. 6. and 147. 5. Esa. 40. 28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and unchangeable act of his understanding, Esa. 46. 10. doth know himselfe, Math. 11. 27. Iohn 1. 18. and 7. 29. 1 Cor. 2. 10, 11. and all things, 1 Iohn 3. 20. Iohn 16. 20. and 21. 17. and actions clearely, infallibly, and distinctly. 1 Chron. 28. 9. 2 Tim. 2. 19. Psal. 56. 8. and 147. 4. Math. 10. 30. with all their circumstances; 1 Sam. 23. 11. 12. Math. 11. 21. Mat. 24. 22. Iohn 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prov. 8. 14.

16. Strength is that, whereby God doth most freely, Psal. 115. 3. and 135. 6. without resistance or wearinesse, whatsoever he doth wil, Dan. 4. 35. Esa. 40. 28. and can doe whatsoever he can will, Math. 3. 9.

17. Goodnesse is that, whereby God being the chiefe good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psam. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145 9.

18. Graciousnesse is that, whereby God being truely amiable in himselfe, Psalm. 86. 15, and 111. 5. is freely bountifull unto his Creatures, Rom. 3. 24. loving and cherishing them tenderly, without any

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any deſert of theirs, Pſal. 145. 8, and 36, 5,7,9. Luk. 1. 30.

19. Iuſtice is that, whereby God is true in all his ſayings, Eccl. 12. 10. Rom. 3. 4. and righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Iob 8. 3. and 34, 10, and 36, 23. Pſal 92. 15. Rom. 9. 14. 2 Chron. 19. 7. Dan. 9. 14.

20. Mercy is that, whereby God of his free grace and love, is ready to ſuccour ſuch as are, Pſalm. 57. 10. and 108. 4. Pſal. 103. 4, and 145, 14. or might be in miſery by the condition of their nature.

21. Perfectneſſe is that, whereby God is neceſſarily all ſufficient in and of himſelfe, Gen. 17. 1. Iob 22. 2, & 25. 5, 6, 7, Pſa. 16, 2. and the cauſe of all perfection and goodneſſe in every thing beſides, Iam. 1. 17. 2 Cor. 3. 5. and 4. 7. 1 Cor. 8. 4, 6. Rom. 11. 36.

22. Bleſſedneſſe is that, whereby God fully and eſſentially knowing, and willing that perfection which is in himſelfe, hath all fulneſſe of delight and contentment, in and of himſelfe, Gen. 17. 1. 1 Tim. 6. 15. and 1. 11. and is the cauſe and object of the bleſſedneſſe of his creatures, Pſal. 16. 11, and 17, 15. Iohn 17. 3. 1 Ioh. 1. 3. 6.

23. Glory in God, is the admirable excellencie of his most holy and divine nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 12. 41. Rom. 1. 23. Psal. 29. 9. This glory the Lord doth manifest more obscurely in this life. Num. 12. 8. Exod. 33. 20. 1 Cor. 13. 12. by his Gospell, 2 Cor. 4. 4. 46. and signes of his presence. Exod. 33. 22. Esa. 6. 1. *viz.* some shining brightnesse, Luke 2. 9. Matth. 17. 2. 5. or thick cloud and darknesse, Exod. 16. 10. and 24. 16. 1 King. 8. 11. and excellent acts beseeming his greatnesse, Psal. 19. 1. Psal. 29. 9. Exod. 9. 16. Iohn 2. 11. 2 Thess. 1. 10. But more clearely it is revealed in Heaven. Rev. 21. 23. Ioh. 17. 24.

Q. *What are his works?*

An. They are three, Decree, Creation, and Providence.

Q. *What is the Decree?*

An. That whereby God hath from eternity set down *k* with himselfe whatsoever shall come to passe, *k* Eph. 1. 11.

Expos. 1. All things with their causes, effects, circumstances, and manner of being are decreed by God, Acts 2. 23. and 4. 27, 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. just, Rom. 9. 13.

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14. eternall, Eph. 1. 4, 5. 2 Theſſ. 2. 13. Act. 15. 18. 1 Cor. 2. 7. neceſſarie, Pſa. 33. 11. Pro. 19. 21. unchangeable. Heb. 6. 17. moſt free, Rom. 9. 18. and cauſe of all good, Iam. 1. 17. but not of any ſinne, 1 Ioh. 1. 5. The ſpeciall Decree of God concerning Angels and men is called Predeſtination. Rom. 8. 30. Of the former little is ſpoken in holy Scripture, of the later more is revealed, not unprofitable to be knowne. It may be defined, the wiſe, free, juſt, eternall, and unchangeable ſentence, or decree of God, Eph. 1. 11. determining with himſelfe to create and governe man for his ſpeciall glory, *viz.* the praiſe of his glorious mercy, or great juſtice, Rom. 9. 17, 18. Rom. 11. 36. Of this decree there be two parts: Election and Reprobation, 1 Theſ. 5. 9. Iude 4, 5. Election is the decree of God, of his free love, grace, and mercy, chuſing ſome men to faith, holineſſe, and eternall life, for the praiſe of his glorious mercie. 1 Theſ. 1. 4. 2 Theſ. 2. 13. Eph. 1. 4, 5, 6. Rom. 8. 29, 30. The cauſe which moved the Lord to elect them who are choſen, was none other but his meere good-will and pleaſure, Luke 12. 32. Rom. 11. 5 and 9, 11, 16. Eph. 1. 5. 2 Tim. 1. 9. The end

is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6. The sending of Christ, faith, holinesse, and eternall life, are the effects of Gods love, by which hee manifesteth the infinite riches of his grace, Ioh. 3. 16. 1 Iohn 4. 10. Act. 13. 48. Tit. 1. 1. Col. 1. 12. Rom. 6. 23. In the same order God doth execute this decree in time, in which hee did decree it in his eternall counsell, 1 Thess. 5. 9. 2 Thess. 2. 13. Reprobation is the wise, iust, and absolute decree of God, ordaining to leave some men unto themselves, to suffer them to fall, and to inflict upon them eternall punishment, deserved by their sinnes, for the praise of his unspeakable and great iustice, Rom. 9. 11. 13. 22. Iude 4. Ier. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11. 26. Rom. 9. 13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by; or to punish man, Rom. 9. 18. 20. This decree is iust, because God hath power over man, as the Potter hath over his Clay, to make one vessell to honour, and another to dishonour, Rom. 9. 21. Ier. 18. 6. Math. 20. 15. The end hereof is not the condemnation of the creature,

but

but the manifestation of Gods justice, Rom. 9. 22. Sinne is the effect of Mans free will, and condemnation is an effect of justice, inflicted upon man for sinne and disobedience, Ioh. 3. 18. & 12. 37, 38, 39, 40. 2 Thess. 2. 9. 10. but the decree of God, which is good, is the cause of neither, Psa. 5. 4. A man in this life may be assured of this election, 2 Pet. 1. 10. 1 Thes. 1. 4, and eternall happinesse, Math. 24. 24. Ioh. 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 19. but not of his reprobation; for he that is now prophane, may be called hereafter, Math. 20. 5, 6.

Q. *What is creation?*

An. That whereby God made all *l* things [2] of nothing, in *m* sixe dayes. *l* Heb, 11. 3. *m* Exod. 20. 11.

Expos. 2. The first matter whereof all things were made was not eternall, Gen. 1. 1. Prov. 8. 22, 23. for then it could not be subiect to alteration, Psalm. 102. 26, 27. neither should God be the fountaine of all goodnesse, if any thing had a being and not from him: then the word beginning could not be referred to all things. But it was made simply of nothing in time, Heb. 11. 3. and other corporall things were made of it, Gen. 1. 6, &c. by

no lesse power and wisdome, than the lumpit selfe, Ier. 10.12. Rev. 4.11. Iob 30. 4,5,6,7, &c.

Q. *In what forme or manner were all things created?*

An. In an *n* excellent order, and exceeding *o* good, *n* Ier. 10. 12. Gen. 1. 1, &c. *o* Gen. 1. 31.

Q. *For what end did God make all things?*

A. For the *p* praise of his great power, goodnesse, wisdome, perfection, and freedome, *p* Rev. 4. 11. Prov. 16. 4.

Q. *What is providence?*

An. That whereby God doth *q* preserve, *r* and *s* governe all things with all their actions, *q* Psa. 3. 8. Psa. 36. 6. 1 Tim. 4. 10. *r* Pro. 15. 3. Matth. 10. 29, 30, 31.

Expos. 3. God doth conserve all creatures in their kind. Gen. 7. 1, 2, 3, and 9, 1, 2, 3. Act. 17. 25. 27. and in particular. Deut. 25. 4. 1 Cor. 9. 9. Iob 38, *ult.* or 39. 3. Psa. 147. 9. both in respect of their nature, and of their qualities, Psal. 19. 1, 2. Iob 39. 1, 2 &c. Exod. 23. 25. Deut. 28. 5.

4. God governeth all creatures according to their severall natures, Psalm. 33. 13, 14, 15. and 135. 6, 7. and 104. 14. and 145. 15. Iob 10. 8, 9, 10, 11. Prov. 20. 24.

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Pſal. 119. 91. with all their actions, Pſal. 14. 2. and 33. 13, 14, 18. Eccl. 3. 1, 2, 3. &c. and 8. 6. Gen. 20. 6. and 50. 19, 20, even thoſe things which are moſt caſuall in reſpect of us, Exod. 21. 13. Deut. 19. 5. God in great wiſdome and iuſtice doth ſuffer men to ſinne, Pſalm. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace Pſalm. 81. 11, 12. Matth. 11. 25. Luk. 10. 28. trying them by outward occaſions, Gen. 3. 5, 6. 2 Sam. 11. 2. and 16. 20, 21, 22. Iudg. 2. 20. 21. giving Satan liberty to tempt them, 2 Sam. 24 1. 2 Chro. 21. 1. Luk. 22. 31. and carrying them forward, when by their owne fault they are out of the way, Acts 17. 28. Pſalm. 105. 25. Rom. 1. 24, 28. 2 Theſſ. 2. 9, 10, 11. Alſo hee doth limit ſinne, and determine the ſinfull actions of men, 2 King 19. 28. Gen. 37. 27, 28. Pſal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam 24. 6, 7. and 29. 6, 7. Iob 1. 6. 12. Gen. 20. 6. both in reſpect of time, Iohn 7. 30. Luke 22. 53. Matth. 24. 22. continuance Hoſ. 2. 6, 7. Act. 14. 16. and 17 30. 2 Pet. 2. 9. Apoc. 2. 10. place, Matth. 16. 21. and 20. 18. Luke 13. 33. perſons. Ezec. 21. 19 20, 21, 22, 23. Iudg. 3. 13. and 9. 23. 2 Chro. 18. 31, 32. Act. 9. 25. and 23. 11. 21. 27. Ioh. 18.

8. inward purpose, Exod. 34. 24. manner of sinning, Prov. 16. 9. and 21. 1. and progresse, Gen. 37. 25, 26, 28. 1 Sam. 23. 26, 27, and 25, 22. Luk. 4. 24. 30. Act. 9. 1, 2. 1 Sam. 21. 13, 14. punish one sinne with another. 2 Chro. 25. 20. Rom. 1. 28. Exod. 7. 3. 2 Thess. 2. 9, 10. 11. and order them to an excellent end. Prov. 21. 1. Gen. 50. 20, 21. and 45. 7. Iob 1. 11, 12, 22, and 2, 10. Esa. 10. 7.

Q. *VVhat are the speciall creatures made, preserved, & governed by the Lord?*

An. Angels and Men. Hebr. 2. 7. Col. 1. 16.

Expos. 5. Angels are finite, Heb. 1. 13. 14. Col. 1. 16. Math. 4. 11. and 26. 53. Psal. 68. 17. compleat and immortall Spirits, Math. 22. 30. Luk. 20. 36. Heb. 1. 7. Psal. 104. 4. made after the image of God, Iob 2. 1. Psal. 8. 5. Luke 9. 26. Math. 25. 31. Heb. 2. 7. that they might praise his name, and execute his commandement. Psalm. 103. 20. Esa. 6. 3. The Angels that abode in the truth are excellent, Ioh. 8. 44. Eph. 1. 20. and 3. 10. for their nature, Esa. 6. 2. Dan. 9. 21. 2 Thess. 1. 7. gifts, 2 Sam. 14. 17. Math. 6. 10. and 25. 31. Luk. 15: 10. 1 Pet. 1. 12. 2 King. 19. 35. Esa. 6. 2. Math. 24. 36. 1 Cor. 13. 1. offices, Dan. 7. 10. Rev.

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Rev. 5. 11. and estate, Math. 18. 10. Angels and men are speciall creatures in respect of their natures, gifts, Psal. 8. 5. and end why they were created, Psal. 103. 20. Psal. 95. 6.

Q. *What was the state of man by Creation?*

An. Marvellous [t] holy, and [6] happy, Eccl. 7. 29. or 31.

Expos. 6. The whole man was made conformable to the will of God, free from all impurity and sinne, and endued with all perfect righteousnesse befitting such a creature.

Q. *Why say you that man was holy?*

An. Because he was created after the [u] Image of God, in [8] knowledge, righteousnesse, [9] and true holinesse, [u] Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expos. 7 The image or similitude of God, (for these two are one, Gen. 1. 26. with Gen. 5. 3. Iam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) is a lively resemblance of God, one in Essence, Gen. 1. 27. Man doth resemble God, not in respect of his bodie, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed upon

upon the soule, Eph. 4. 23, 24. Col. 3. 10. and yet by reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9. 6.

8. As God knowes himselfe, Iohn 8. 55. 1 Cor. 2. 10. and all things besides, Ioh. 16. 30. so man did truly, distinctly, perfectly, and effectually know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and works, Gen. 2. 20, 23. and his owne happinesse in God, and his owne present estate, though hee was ignorant of the future.

9. As God willeth himselfe as the chiefe good. Esa. 42. 8. and can will nothing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required, 1 Chron. 28. 6. and 29. 9. His affections also were subiect to the rule of perfect reason, duly and with an holy moderation caried unto that which is good, respecting God or man, Tit. 2. 5. 12. 1 Tim. 3. 2. Matth. 22. 27. 8. 39. Deut. 6. 5.

Q. *Wherein did mans happinesse consist?*

An. In the enioying of sweet peace

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peace and communion with the Lord. *w* Gen. 1. 29.

Expoſ. 10. God did love, favour, and accept of man; and man did behold, rejoyce, and reſt in the Lord with full delight.

Q. *What further priviledges did man enjoy in his eſtate of innocencie?*

An. He was placed in *x* Paradiſe, had liberty to eat of *y* every tree in the Garden, except the Tree of [11] knowledge of good and evill, and was *a* made ruler of all earthly creatures, *x* Gen. 2. 15. *y* Gen. 2. 16. Gen. 2. 17. *a* Gen. 2. 19. Pſal. 8. 6.

Expoſ. 11. The event of mans eating, or forbearing that fruit, did give the name to that tree. If hee had obeyed, he ſhould be happy, having experience of good: if hee did eat thereof, hee by experience ſhould know what good hee loſt thereby, and what miſery hee brought on himſelfe.

Q. *Were theſe things beſtowed upon man that he might live as he liſt?*

An. No, but that he might [12] ſerve the *b* Lord his Maker, who therefore gave man a law, binding *c* him alwaies to perfect obedience, and a ſpeciall commandement to try him, *b* Rev. 4. 11.

Pſal.

Psalm. 95. 6. *t* Rom. 2. 14.

Expos. 12. God the Creator of man, Psalm. 100. 3. and in that respect his supreame and absolute Soveraigne, having bestowed so great gifts, and maine liberties upon man freely, might upon his own will and pleasure require at the hands of man, what obedience soever hee had, or would inable him to performe. Deut. 11. 31, 32. Ier. 27. 5. and might also enjoine him to manifest his loyaltie and humility, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

Q. *What was that speciall cõmandement?*

An. Of the tree of *d* knowledge of good and evill thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, *d* Gen. 2. 17.

Q. *Deathwe heare was threatned if he did disobey; what promise was made to incourage him to this duty?*

An. The continuance *e* both of [13] himselfe, and his [14] posterity in that good estate, *e* Gen. 2. 9.

Expos. 12. The tree of life seemes to be a signe and seale of the continuance of his happinesse, if hee had obeyed, Gen. 3. 22.

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14. All mankind was created good in Adam, Eccl. 7. 31. Rom.5.12. 1 Cor.15. 22. as other creatures were in their kind, Gen. 1.31. and God did enter into covenant with our firſt parents, Gen.2. 17. as they were the root of all their poſterity: ſo that what they had actually promiſed to them, wee had promiſed to us alſo in them.

Q. *Did man continue in that good eſtate?*

An. No, but[15] hee *f* fell from God through the enticements of Sathan, *f* 1 Tim.2.14.

*Expoſ.*15. Man was created good, but mutable, ſo that he might fall, Gen. 2.17. Eccl. 7. 31. and God not being bound to uphold him, Rom. 11.35. Gen. 17.1. did ſuffer him to fall, knowing how to order the ſame for the ſetting forth of his glory, Prov. 16.4. God knew before that man would tranſgreſſe, Act. 15.18. Pſalm. 149. 2. yet was hee not therefore to forbeare to give man a moſt wiſe, iuſt, and eaſie precept, whereby hee would ſhew forth his Soveraignty over man, 1 Sam. 15.3.9.

Q. *How did he fall?*

An. By ſinning *g* wilfully[16] againſt God

God, transgressing his law, *g* Ecc. 7. 29. or 31. Rom. 5. 12. 1 Ioh. 3. 4.

Expos. 16. Satan was the principall outward cause of the sinne of man, Gen. 3. 1. Ioh. 8. 44. Apoc. 12. 9. who envying the glory of God, and the salvation of man, did use the Serpent as his instrument to seduce the woman, Gen. 3. 1, 2 Cor. 11. 3. and the help of the woman to seduce the man, Gen. 3. 6. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6. and the just and good law of God, forbidding that sinne, may be said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods cõmandement, which he might, and ought to have obeyed, but would not, Gen. 2. 7. 17, and 3. 23, 24. Rom. 5 19. Eccl. 7. 31.

Q. *What was the sinne he did commit?*

An. The *h* eating of [17] the forbidden fruit, *h* Gen. 3. 6.

Expos. 17. The tree of knowledge in it selfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof unlawfull

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to be eaten, becauſe God had forbidden it to be eaten, 1 Ioh. 3. 4. Gen. 2. 17. And this ſinne of Adam was exceeding great, becauſe it was the breach of ſo eaſie a commandement, Gen. 1. 29. with Gen. 2. 17. that God had given for the triall of his obedience, committed by him that had received great favours from God, Gen. 1. 26, 27, 28, &c. and that in Paradiſe, Gen. 3. 6. 23. Alſo it was accompanied with an heap of other ſinnes, infidelity, idolatry, unthankfulneſſe to God, and contempt of him, blaſphemy in ſubſcribing to the devill, murther, &c.

Q. *Did all mankind ſinne in Adam?*

An. Yes, *i* for [18] wee are all in his loynes, *i* Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9, 10.

Expoſ. 18. Adam was not a private perſon, but the common parent of us all; and as hee received integrity for himſelfe and us, ſo he loſt it for himſelfe and us.

Q. *What is the ſtate of all men by reaſon of Adams fall?*

An. They are *k* dead in [19] Sinne, and bondſlaves [20] of Sathan, *k* Eph. 2. 1, 2.

Expoſ. 19. To be dead in ſinne, is to be utterly deprived of all life of grace, Eph. 5. 18. ſo that wee can move to noth-

of our selves, that is truly acceptable in the sight of God.

20. To be bondslaves of Sathan, is to be under the power and dominion of the Devill, so that we doe, and cannot but doe his will and command. 1 Tim. 2. 25, 26. Act. 26. 18. 2 Cor. 4. 4.

Q. *How doth that appeare?*

An. In that they are altogether *l* unable to good: and [21] prone *m* to evill continually. *l* 2 Cor. 3. 5. *m* Gen. 8. 21.

Expos. 21. Every faculty of Soule, and member of body, is defiled with sin, 1 Thess. 5. 23. Rom. 5. 6. The mind is blind, Ier. 10. 14. and 51. 17. Math. 15. 14. Eph. 5. 8. impotent, Luke 24. 25. Iohn 1. 5, and 3, 9, 10, and 8, 43. 1 Cor. 2. 14. Deut. 29. 4. vaine, Prov. 14. 12. Eph. 4. 17. 1 Cor. 1. 21, Es. 44. 20. fooliſh, Prov. 22. 15. Tit. 3. 3. Es. 29. 13. Iob 11. 12. apt to deviſe evill, Ier. 4. 22. The memory is feeble, apt to forget good, Luke 24. 6, 7, 8. to remember evill, but neither good, nor evill as it ought, Math. 27. 63. with Iath. 26. 75. Deut. 8. 10, 11, 19. Heb. 13. 2 Pet. 3. 5. The conscience is impure, t. 1. 15. Heb. 10. 22. benummed, Gen. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. or turmoyled, Iohn 8. 9. 1 Iohn 3. 20.

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Dan.5.6,9. Gen.4.4. Act.24.26.and 2.37. Prov.28.1. Es.57.20,21. Lev.26.36. erroneous and superstitious, Mark.10.19,20. Luke 18.12. Matth.15.2,3.Iohn 16. 2. or doubting, Rom. 14. 23. The will unable to chuse good, 1 Cor.2. 14. Phil. 2. 13. Matth. 6.10. 2 Tim.2.26. Romans 8, 8. strong to evill, yea altogether averse and rebellious, Matth.23. 27. Rom.6. 19. Ier. 18.12. and 44,16,17. The affections unruly and disordered, Gal. 5. 24. Ro.10.2. 1 King. 22. 8. and 21. 4. Iam.4. 1, 2, 5. The members of the body are tooles to execute sinne conceived, Rom.6. 13. 19. and 3, 13, Psal.52. 4. 2 Pet.2. 14, and instruments to stirre up sinne in the soule, Gen.3. 6. and 6.2. 2 Sam. 11. 2. 1 King. 21.1.2. Matth.5. 28,29. This proneſſe to sinne is ever present, Ier: 7. 9. Gen. 6. 5. even then when the operations cease. And though a man finde himselfe lesse apt to one sinne than to another, being restrained, or renewed by the Spirit, Gen. 20.6. Ier.32. 40, Eph. 3, 16, or by reason of some other defects, or lets, 2 Kings 1, 12, & 19,35, 1 Kings 13,4, Hos.2,7, Iohn 12,19, Mar.11 32, Acts 5,26, Matth.21, 46, Gen.37, 25,26, 27, and 39,8,9, Luke 4,30, Ioh.8,59, yet corruption causeth an

aptitude to every sinne, if it be not hindered.

Q. *What fruits doe proceed from this Originall corruption?*

An. Evill [22] thoughts, [n] words, [o] and works, [n] Gen. 6, 5, Col. 1, 21, [o] Gal. 5. 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, unbeleeving, deceitfull, unruly, loose, wilfull, vaine, idle, blockish, not savouring good, proud, disdainfull, uncharitable, filthy, &c. and in a word, abominable, odious. The words and works, answerable to these, Psal. 94, 7, Esa. 29, 15, Psal. 10, 4, and 14, 1, Deut. 29. 19, 20, Amos 6, 3, and 9, 10, 1 Cor. 1, 23, Esa. 5, 19, Psal. 136, 1, Iob 21, 14, 15, Ier. 6, 16, Luke 19, 14, Mal. 3, 14, Psal. 73, 13, Numb 20, 10, 12, Psal. 31, 22, and 116, 11, Matth. 14, 30, Luke 18, 11, Deut. 15, 9, Psal. 83, 4, 1 Pet. 4, 3, 4 Gen. 38, 15, 16, 2 Sam. 13. 2, Mich. 2, 1, Amos 8, 5, 1 Sam. 1, 13, 14, and 17, 28, Matth. 9. 4. Es. 14, 14, Zeph. 1, 12, Obad. 3. v. Rev. 18, 7. Es. 65, 5, Ier. 2, 25, Rev. 3, 17, Matth. 9, 18, Psalme 30, 6, Luke 12. 19, Ioh. 4, 8, 9, Hos. 7, 12, Matth. 24, 37, 38, 39, Ier. 8, 6, 2 Pet. 3, 3, 4, Psal. 10, 7, Pro. 1, 11.

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Q. *Are all the actions of naturall men evill continually?*

An. Yea: [23] for they *p* faile in many things, and as they come from them they are *q* odious unto God, *p* Matth. 12.35. *q* Prov. 28.9.

Expos. 23. A man by nature may doe an act that is good for the substance thereof, Dan. 4. 27. or 24 Rom. 2. 15. but never that which is truly and spiritually good, Matth. 7. 18. Ier. 13 23. Rom. 3. 10. Prov. 15. 8. and 21. 27. for his person is not accepted, Gen. 4. 4. 1 Pet. 2. 5. nor sanctified, and so the good acts hee doth, proceed not from a good root, *viz.* faith, and the spirit of sanctification, 2 Tim. 1. 5. neither is it done in a right manner, Iam. 4. 3 nor to a lawfull end, *viz.* the glory of God, 1 Cor. 10. 31. Col. 3. 17. all which are required to the being of a good act.

Q. *What punishments are due unto man by reason of these sinnes?*

An. All woe *r* and [24] misery, temporall, spirituall, and eternall, *r* Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1 Ioh. 3. 4. Deut. 27. 26. and so an hainous

offence against his infinite Majestie, Psal. 51. 4. also of its own nature it is alwayes ioyned with impenitencie, Acts 5. 31. and 17. 30. and therefore doth deserve death with all miseries accompanying the same.

Q. *Which are the temporall miseries?*

An. Gods curse upon the *s* creatures, *t* on mans body, senses, name, friends, whatsoever he takes in hand, and *u* death it selfe, *s* Rom. 8. 20. *t* Deut. 28. 25, 26, &c. *u* Rom. 6. 21.

Q. *What are the spirituall miseries?*

An. [25] Blindnes *w* of minde, the *x* spirit of slumber and giddines, *y* horrour of conscience, *z* hardnesse of heart, a reprobate *a* sense, and strong delusions, *w* Esa. 6. 9. *x* Rom. 11. 8. *y* Matth. 27. 3, 6, 5. *z* Ex. 7. 3. *a* Rom. 1. 28. *b* 2 Thess. 2. 11.

Expos. 25. To be blinde in minde, is to be utterly destitute of the true knowledge of God, and of the life to come, and to be hastning to endlesse woes, and yet not understand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security. Deut. 29. 19.

37. Horrour of conscience, is when the consci-

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conscience awakened, filleth the soule with deepe doubts, hellish, and unrecoverable desperation, and remedilesse feares of everlasting damnation, Revel. 6. 16, 17.

28. Hardnesse of heart, is a fearefull judgement of God, whereby the heart is past all feeling, and remorse, shut fast up that neither the Word, nor works of God can kindly work upon it, Esa. 48. 4. Zach. 7. 11, 12.

29. A reprobate sense or minde, is a minde destitute of judgement, and voyd of common reason, taking evill for good, and good for evill; neither fearing God, nor reverencing Man, regarding neither right nor wrong, Luke 18. 4.

30. Strong delusions are, when men are given over to take pleasure in beleeving lies, and idle fancies of vaine heads. To these wee may adde phrensie, madnes, Deut. 28. 28. to be given over to vile affections, God with-drawing from men, his grace, and in his secret, but just and dreadfull judgement; giving them over to most sordid, and loathsome, unnaturall, and inordinate lusts, Psalme 81. 12 Gen. 19. 5.

Q. *Which is the eternall misery?*

An. 31 Everlasting *c* damnation; *c* Rom. 6. 23.

Expos. 31. Damnation, which is an everlasting separation of soule and body, from the comfortable presence of God, Matth. 7. 23. Rev. 22. 15. and an enduring of easelesse, endlesse, remedilesse tortures with the devill and his Angels, Matth. 25. 41. Rev. 20. 15. Luke 16. 24, 25. in the due desert of sinne.

Q. *After a man doth know his miserie, what must he learne in the next place?*

An. The true means 1 how he *d* may escape the foresaid misery, and be *e* restored to happinesse. *d* Acts 2. 37. *e* Acts 16. 30.

Expos. 1. God in justice passed by the Angels, who fell without the enticement of any other. 2 Pet. 2. 4. Iude 6, Matth. 25. 41. but of his infinite love, free grace and mercy, Esa. 43. 25. Ier. 31. 1. Hos. 14. 4. Iohn 3. 16. Rom. 5. 8, 9. Ephes. 1. 5. 6. 1 Iohn 5. 19. hee hath prescribed meanes, whereby man might escape misery, and be restored to happinesse, Acts 2. 37, 38, 39, 40.

Q. *By what meanes may we escape this misery and recover happinesse?*

An. Only 2 by *f* Iesus Christ. *f* Act. 4. 12.

Expos.

Expoſ. 2. God in juſtice doth hate ſinne, Eſai. 1. 2. Pſal. 45 7. and hath denounced death againſt the tranſgreſſours of his Law, Gen. 2. 17. Deut. 27. 26. Eſ. 30. 33. Ier. 4. 4. therefore to ſatisfie his juſtice, Col. 1. 20. and make way for mercy. Pſalm. 145. 9. his infinite wiſdome found out a meanes, Gen. 3. 15. even by Ieſus Chriſt, upon whom the Father laid this office of Reconciliation, Pſalm. 40. 6 7. Heb 5. 5. Ioh. 3. 17. and 5. 36, 37. which he willingly undertooke, Hebr. 10. 7. 9. and did faithfully diſcharge, Heb. 10. 5, 6 7.

Q. *What is Ieſus Chriſt?*

An. The [3] eternall [g] Sonne of God, who in time became man, for his Elect. [g] Gal. 4. 4, 5.

Expoſ. 3. The Sonne of God by nature became the Sonne of Man, that hee might make us the Sonnes of God by adoption, who were by nature the Children of wrath: Eph. 2. 3. it being fit that our Reconciliation ſhould be wrought by the Sonne. Eſ. 61. 1. Iohn 1. 4. Iohn 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. Ioh. 5. 17. and 3. 17. and ſealed by the holy Ghoſt, Eph. 1. 13. and 4. 30.

Q. *How many things are we to consider in Christ?*

A. His *i* person and his *k* office, *i* Col. 2.9. *k* Heb. 2.16, 17.

Q. *What is his person?*

A. It is *l* God and man *4* united together into *m* one person, *l* Ioh. 1.14. Esa. 7. 14. Rom. 9.5. *m* 1 Cor. 8.6.

Expos. 4. In Christ there are two distinct natures, Heb. 1.4,5. Matth. 18.20. with 1 Tim. 2.5. Luk. 1.35. Matth. 18.20. Rev. 1.8. Heb. 1.11,12. Iohn 16.30. Phil. 2.6 Ioh. 1.3, and 5,17. Math. 8.13. with Luke 22.43. Matth. 24. 36, and 27, 4, 6. Ioh. 4.6, and 11,35, and 14,28. Eph. 4.10. inseparably united. 1 Pet. 3.18. Ioh. 10.18. Heb. 9. 14. not confounded, Rom. 1.3,4, & 9,5. 1 Ioh. 16.30. with Luke 2.52. Mar. 13 32. and yet there is but one Christ, not many Christs; 1 Cor. 8.6. 1 Tim. 2.5. for the God did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Matth. 3.17. and 17.5. and they are so inseparably united, that the selfe-same person which is God, is also man, Ioh. 3. 13. Eph. 4.10.

Q. *Being God before all time, how could he be made man?*

An. He was *n* 5 conceived by the holy Ghoſt, borne of the virgin Marie, according *o* to the Prophets. *n* Luke 1. 35. *o* Gen. 3. 15. Eſa. 7. 14, and 11, 1.

Expoſ. 5. Chriſts conception is the miraculous and ſupernaturall forming of his humane nature in the wombe of the Virgin Marie, Eſa. 7. 14. Gen. 49. 10. Luke 1. 35. by the power of the holy Ghoſt. Matth. 1. 18, 20. who did perfectly ſanctifie it in the very firſt moment of conception. Luke 1. 35.

Q. *VVhy was Chriſt conceived by the holy Ghoſt?*

An. That he might be *p* pure, without ſinne, wherewith all are *q* ſtained, who are conceived after the ordinary manner. *p* Luke 1. 35. *q* Iohn 3. 6.

Q. *Why was he God?*

An. That he might beare the weight of Gods wrath without ſinking under it, overcome death, be the Head 6 of the Church, repaire his Image in us, conquer the enemies of our ſalvation, and defend us againſt them.

Expoſ. 6. The dignity of being Head of the Church is ſo great, that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1, 6. alſo the offices of the

the head, are to give the power of life, feeling, and moving, to the body, Ioh. 1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the bodie; Eph. 5.23, 24. which benefits hee that is man onely cannot bestow upon the Church.

Q. *Why was he man?*

An. That he might [7] suffer *r* death for us, sanctifie *s* our [8] nature, and we might have *t* accesse with boldnes to the throne of grace, *r* Heb. 2.14. *s* Heb. 2.11. *t* Heb. 4.15, 16.

Expos. 7. The divine nature could not suffer, Iam. 1.17. Mal. 3.6. Rom. 6 5. and without shedding of bloud there could be no remission of sins; Heb. 9.22. Christ therefore tooke our nature, that he might suffer death, Phil. 2.7. specially it being no wayes meet, that one having no speciall communion with another, should endure punishment for anothers fault, Heb. 2.16, 17.

8. Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Matth. 3.16. Ioh. 1.16. and 3.34. Col. 2.9. and 1.19. and wee being united to him, and having communion with him, doe receive in measure

ſure of his fulneſſe. Eph. 4. 7. 17.

Q. *What is his office?*

An. To be "a Mediatour" to reconcile God and man. " 1 Tim. 2. 5.

Expoſ. 9. A Mediatour, or an Advocate, is a third perſon that takes upon him to agree and reconcile two that be at variance; as Chriſt being both God and man, did ſet at one, God and man, Eph. 1. 10. Col. 1. 20. 1 Iohn 2. 1. who before were ſeparated by ſinne, Eſa. 59. 2. Ier. 5 25. Chriſt is our Mediatour both as God and man, Iohn 1. 29. 34. & 3. 14. 16. Rom. 5. 8 1 Iohn 1. 7. Phil. 2. 6. for in the work of our redemption hee performed many divine works, Heb. 2. 14. Iohn 10. 18. as Mediatour, hee is the King and Head of his Church, Luke 1. 33. Ioh. 3. 35. Act. 2. 36. Phil. 2. 10, 11. Matth. 28. 18. Heb. 1. 6. and 2. 7. and the ſpeciall offices of Chriſt our Mediatour, doe neceſſarily require, that the divine and humane nature joyntly doe concurre in the execution of them, Iohn 1. 18. Matth. 11. 27. Iohn 3. 12, 13. 2 Cor 5. 18, 19, 20. Rom. 5. 10, 11. Heb. 9 14. and 7. 25. This office is peculiar to Chriſt, Iohn 14. 6. 1 Tim. 2. 5, 6. Heb. 7. 24. and neither in whole, nor part can be transferred to any other, Acts 4. 10.

4.10,11,12. Heb 4.14. Ioh.11.42. 1 Iohn 2.1. Heb.7.25. Eph.3. 12. Heb.2.14,15. Act.10.42.43. and 17.31. In the decree of God, Christ was a Mediatour from eternity, Eph.1. 5,6. In the vertue and efficacie of his mediation, hee was given to be Mediatour as soone as necessity required, Rev.13.8. Gen.3. 15. In the fulnesse of time, hee was manifested in the flesh, Gal.4.4,5.

Q. *How did he that?*

A. *w* By his fulfilling [10] the law, and by his [11] *x* sufferings, *w* Matth. 3. 15. *x* Heb.9.15. Rom.5.10.11.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousnesse.

11 The justice of God must be satisfied, and the debt of sinne must be payed, before God, who is true, just, and unchangeable, could be pleased with us, 1 Iohn 2,2, Heb.9.14,15. 1 Pet.1.18,19. Rev.1.5.

Q. *What understand you by his sufferings?*

A. His voluntary *y* humiliation both in *z* [12] soule and body, his *a* crucifying *b* [13] death, burtall, and *c* abiding [14] under the dominion of death for a time. *y* Phil. 2.

2. 5, 6, 7, 8. & Eſa. 53. 10. Matth. 26. 58. Heb. 9. 14. *a* Luk. 23. 33. *b* 1 Cor. 15. 3, 4. *c* Act. 2. 27.

Exoof. 12. Chriſt in his incarnation did aſſume our whole nature, Luke 2. 40. 52. Heb. 2. 6. Luk. 23. 46. 1 Tim. 2. 5. Luke 19. 10. Matth. 26. 38. Mark. 14. 34. Matth. 27. 16. Iohn 19. 30. Heb. 10. 5. Matth. 26. 12. Heb. 2. 17. that by offering it up a ſacrifice for ſinne, hee might redeeme us, Heb. 8. 1. 2, 3. Heb. 9. 14. and 13. 10, 11, 12. In our nature hee became our ſurety, Iob 19. 25. Heb. 7. 22. therefore hee ſuffered properly in ſoule as well as in body, Matth. 27. 46. Gal. 3. 13. Heb. 2. 9, 10, 14. which is ſet forth in the Lords Supper, 1 Cor. 11. 25. and was ſignified by the ſacrifices in the Law, Hebr. 9. 19, 20, 21, 22.

13. The death of Chriſt was the ſeparation of the ſoule and body, Matth. 27. 50. Luke 23. 46. though they both continued ſtill united to the Godhead, Matth. 1: 23. Iohn 1. 14. 1 Pet. 3. 18. 1 Cor. 2. 8. It was neceſſary that Chriſt ſhould die, that he might ſatisfie Gods iuſtice, Heb. 9. 22. aboliſh and kill ſinne, Matth. 26. 28. Rom. 5. 10. Rom. 8. 3. Rom. 6. 10, 11. 1 Iohn 3. 8. deſtroy death, and him that had the

power

power of death, that is, the Devill. Heb. 2, 14, 2 Tim. 1, 10, Iohn 12, 31, Hos. 13, 14, deliver us from the feare of both, Heb. 2, 14, Luke 1, 74, confirme the Testament or covenant of grace, which hee made with us, Heb. 9, 16, 17, and 13, 20, Zach. 9, 11, and obtaine for us the spirit of grace, Act. 2, 33, Gal. 3, 14, and 4, 4, 5, Betwixt the death and suffering of Christ and of the Martyrs, wee may observe these differences: 1. Christ his passion was an accursed punishment, Gal. 3, 13, the sufferings of the Martyrs and holy men, are onely chastisements or trials. 2. Christs passion was a meritorious sacrifice, Heb. 9, 14, the passions of the Martyrs are of no value to merit any thing. Rom. 8, 18 3. As the sinnes of the Elect were laid upon Christ, Levit. 16, 21, Esa. 53, 11, Heb. 9, 28, so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15, and therefore hee suffered both in soule and body the wrath of God, which was due unto us for sinne, though hee suffered not every particular punishment of sinne, which every particular sinner, meeteth withall, Rom. 5, 19, Heb. 10, 14, But the Martyrs were not

forsaken,

forſaken, though they were not delivered out of the hands of the perſecutors, 4. Chriſt was in himſelfe pure and innocent, but he ſuffered for our ſinnes; 2 Cor. 5. 21. the Martyrs were not free from ſin, neither did they ſuffer for the expiation of ſinne.

14. Vntill the third day death had power and dominion over Chriſt, for ſo long death kept aſunder ſoule and body. Luke 24, 7. Matth. 17, 23, Acts 10.40.

Q. *Did Chriſt alwaies abide under the power and dominion of death?*

An. No, for the power of death being *y* ſubdued, the third *z* day he [14] roſe again, *a* aſcended into heaven, and ſitteth [15] at the right hand of the Father. *y* Act. 2 31. *z* 1 Cor. 15. 4. *a* Mark. 16. 19.

Expoſ. 14. The reſurrection of Chriſt is the firſt degree of his exaltation, wherein his ſoule being joyned to the ſame fleſh that dyed, he was raiſed up to life, 1 Cor. 15, 4, It was neceſſary that hee ſhould riſe againe, in regard of the excellencie of his perſon, Act. 2. 24. The covenant which he had made with the Father, Pſal. 2, 6, 7. Eſ. 53, 10, the dignity of his high office of eternall mediation, Pſa. 110, 6, 7, Rom.

Rom. 4. 25. and that the truth of those things, which were fore-told concerning the glory of the Messias, might be fulfilled. Christ by his divine power rose againe from the dead. Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. Iohn 5. 21. and 10. 17, 18. Act. 2. 24. & 3. 15. Eph. 1. 17 20. Rom. 8. 11. not as a private, but as a publique person, Rom. 5. 14, 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6, 9. 10. The end of his resurrection was, that hee might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quick and dead. Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 King. 2. 19. And thereby is clearely noted that excellent glory, power, and dominion of Christ, received of the Father, whereby he doth execute his Kingly, Priestly, and Prophetical! office in glory, Matth. 28. 18. Iohn 17. 2. Phil. 2. 9, 10. Psal. 110. 1.

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Q. *What are the speciall parts of Christs Mediatorship?*

An. He [16] is a *b* Prophet, *c* Priest, and *d* King, *b* Act. 3. 22. *c* Heb. 2. 17. *d* Psal. 110. 1.

Expos. 16. In the time of the law, Prophets, Priests, and Kings were annointed. 1 Reg. 19. 16. Exod. 28. 41. 1 Sam. 16. 13. who were types of Christ, truly annointed our Prophet, Priest, and King. Also our Mediator was to obtaine and purchase for us full redemption, and to bestow upon us righteousnesse, and eternall life obtained, and to shew unto us the way of salvation, which doe necessarily require this three-fold office of Christ.

Q. *Why was Christ a Prophet?*

An. To *e* reveale [17] unto us the way to everlasting life, *e* Luke 4. 18, 19.

Expos. 17. Before his comming in the flesh, our Saviour Christ made knowne the will of God to the Patriarks and Prophets, either immediatly, 2 Pet. 1. 21. 2 Sam. 23. 2. Gen. 3. 9, 10, 11. or by the ministerie of Angels, Gen. 31. 11. Iudg. 6. 12 2 Kings 1. 3. and by the Patriarks and Prophets, hee informed the Church of the

old Testament in all points necessary salvation, 2 Pet.2.5. 1 Pet.3. 19. Iude 1 Luke 1.70. Eph 2.20. 1 Pet.1.11. In fu nesse of time taking upon him our natur being after a most excellent manner sa ctified by the Spirit, Luke 3. 5. Dan. 9. 24. furnished with all gifts necessarie, Matthew 3.16, 17. Iohn 3. 34. Psal.45.8. Esa. 11. 2 Iohn 1. 18. and 3. 32. and called of the Father to this office, Luke 3.21, 22. Matth.3.16, 17. Matth. 17. 5. hee did in his own person preach unto the Iewes, about the space of three yeares and a half, Acts 1 1. Luke 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether passing by the Samaritans and Canaanites, Iohn 4. 40. Matth. 15. 22. With admirable wisdome, Mark. 6.2. Matth. 21. 23, 27. and 22. 46. ardent zeale, Iohn 2. 14. 17. Iohn 4. 34. excellent grace, Psalm. 45. 2, 3. Matth. 7. 29. Luke 4. 22. and 11, 27. singular meekenesse, Matthew 11. 29. and authority unusuall, Matth. 7. 29. Matth. 5. 21, 22. not respecting any mans person, Matth. 21. 42, 43. Mark 12. 14. hee interpreted the Law, Matth. 5. 21, 22, &c. and 19. 4, 5. reproved the corruptions of the Scribes and Pharisees, Ioh. 2. 16. Matth. 23. 13. foretold some

some things that were to come, Matth. 10. 21: Luk. 19. 43, 44. Matth. 24. 3, &c. and taught the Gospel, or the last will of God, concerning the salvation of man, Esay 61. 1, 2. Luke 4. 18. illustrating his doctrine for the most part by Parables and similitudes, as the people were able to beare it, Matth. 13. 3. Mark. 4. 33. and confirming that which hee taught, by the Scriptures of the old Testament, Iohn 5. 46. Matth. 22. 32. Luke 24. 26, 27. 44, 45. and holinesse of life exactly answering to his doctrine, with divers signes of all kinds, Ioh. 3. 2. and 5. 36. Ioh. 6. 61, 62. and 2. 25. Matth. 9 4. Ioh. 9 6. and 11. 43. 45. and that most cruell and bitter death, which for the truth of God hee did voluntarily undergoe, 1 Tim. 6. 13. After his Ascention our Saviour taught his Church by his Apostles and Ministers, Eph. 4. 11, 12. Acts 10. 41, 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concerne the Kingdome of God, Acts 1. 3. Iohn 15. 15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Acts 2, 3, 4, Ioh. 14. 26. and 16. 13. were sent forth to

preach the whole counsell of God, so farre as concernes man, and the meanes of his salvation, Acts 20. 27. Matth. 28. 20. 1 Cor. 2. 9, 10, 11. 1 Ioh. 1. 3. Rom. 1. 16. unto all nations, Matth. 28. 18, 19. Mark. 16. 15. Their doctrine they confirmed both by the Prophets of the old Testament, Acts 26. 22. and 28. 23. 2 Pet. 1. 18, 19. and by divers signes and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Saviour doth execute his Propheticall office by his ordinary Ministers, whom he hath commanded us to heare, so long as they preach according to the Scriptures, Ephes. 4. 11, 12. Luke 10. 15. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach not their owne, but his Doctrine, 2 Cor. 5. 20. Iob 33. 23. The fruit of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of divine mysteries unknowne to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. *Why was Christ a* [18] *Priest?*

An.

An. To *f* purchase for us righteousnesse and life eternall, *f* Heb. 5. 9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedech, Psalm. 110. 4. *Aaron* was of the tribe of Levi, Heb. 7. 4. his stock and linage was knowne, Exod. 6. 16. 18. 20. hee was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinnes, Heb. 7. 28. and 5. 2, 3, 4. and 9. 7. but Christ was of the tribe of Iudah, Heb. 7. 14. without Father touching his humanity, without Mother touching his Deitie, Heb. 7. 3. immortall and continuing for ever, holy, harmlesse, undefiled, who had no need to offer for himselfe, but offered himselfe for the people only, Hebr. 7. 25, 26, 27. Materiall oyle was poured upon *Aaron*, at his consecration, Levit. 8. 12. but Christ was annointed with the holy Ghost, Acts 10. 31. *Aaron* was instituted without an oath, but Christ with an oath. Heb. 7. 10. 21. 28. Psa. 110. 4. The Priesthood of *Aaron* was typicall, Hebr. 10. 2, 3. not availeable to take away sinne, Heb. 9. 14, 15. but the Priesthood of Christ is true and reall, contai-

ning the very Image and body of things themselves perfect to abolish sinne, and to obtaine eternall Redemption, Heb. 10. 1. 5. 11. Hebr. 9. 12. 14. The Leviticall Priesthood was to be abrogated, Heb. 8. 13. but Christs Priesthood is to continue for ever; Heb. 7. 24. *Aaron* died and had successours, Heb. 7 23. but Christ succeeded none; hath no successours, but is our onely and unchangeable high Priest for ever, Heb. 7. 3. *Aaron* and his successours offered the bodies and bloud of beasts. Heb. 9. 12. 14. but Christ himselfe is both the Priest and sacrifice, Eph. 5. 25. Heb. 9. 26. and 10. 10. They offered oftentimes one manner of sacrifice, but Christ hath offered himselfe once for all, Heb. 7. 27. and 9. 25, 26. and 10. 12. 14. 1 Pet. 3. 18. *Aaron* and his successours entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. but Christ is entred into the very heavens, Heb. 9. 11. 24. and 4. 14. *Aaron* and his successours were Priests only, but Christ is both King and Priest, Heb. 7. 1, 2. *Aaron* and his successours were but Ministers, but Christ is the Author of salvation, Hebr. 5. 9. All which doe shew the absoluteness,

per-

perfection, and excellencie of Christ his Priesthood.

Q. *What are the functions of his Priestly office?*

An. Offering [19] up *g* himselfe a sacrifice once for all, and [20] making request for us, *g* Heb. 5. 1. and 9. 26. and 7. 25.

Expos. 19. Christ through the eternall Spirit, Heb. 9. 14. offered up his soule and body, as a sweet smelling sacrifice to the Father, Eph. 5 2. once for all, Heb, 10. 12. wherby he was consecrated, and did enter into Heaven, presenting himselfe before the Father for us, Heb. 9. 24. and 10. 20.

20. Christs intercession is his most gracious will, fervently and unmoveably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8. 34. This is both universall and particular, heavenly and glorious, ever effectuall, no way reciprocall, and tendered only for the vertue of his sacrifice.

Q. *Why was Christ a* [20] *King?*

An. To [21] bridle *h* and subdue all his enemies, but *i* to [22] gather and *k* governe [23] his Elect & chosen, *h* Psal. 110. 1. Col. 2. 15. 1 Cor. 15. 28. 1 Iohn 10. 16.

Hag. 2: 7. *k* Ezek. 34. 23, 24.

Expos. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luke 17.20. Iohn 18.36. Dan. 2. 44. and 7.14. Heb. 1. 8. Rev. 3.7. whereby being appointed by the Father, Psal. 2. 6, 7. and 45.7. Psal. 110. 2. Matth. 11. 27. Act. 2.33. Lord of all things in heaven and earth, Heb. 2. 7, 8. and peculiarly King and Head of his Church, Eph. 1. 21, 22. hee doth confound and destroy all his enemies, but doth gather and governe his Elect, Hos. 1.7. Esa. 33. 22. by his word and spirit, for their salvation and the glory of God, Esa. 32. 15. and 59. 21. 1 Thes. 1.5.

21. The enemies of Christ, are Sathan and all his angels, with all their works, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4 2 Cor. 6. 15. to which wee must adde all wicked men, who be the instruments of Sathan, Iohn 8. 44. 1 Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2 Thess. 2. 3. These enemies Christ hath already overcome in his owne person, Eph. 4. 8. Col. 2. 14. Iohn 12. 31. hee doth daily bridle and represse by his wisdome, power, word, and spirit,

rit, Luk.10. 11.9. Luk. 2. 34. Rev. 12. 5. and 2.27. 2 Cor.10.4,5 and hee will perfectly ſubdue at the day of judgement. 1 Cor.15. 25. adjudging the devill and all his partakers to eternall condemnation, Matth.25.46. and utterly aboliſhing ſinne and death, 1 Cor. 15. 26. Further it is to be noted, that Chriſt as a Mediator in the execution of his Kingly office, doth outwardly call ſome wicked and ungodly men, Matth. 22.1.14. and 20.16. preſcribe a law how they ought to walk. Iam. 4. 12. beſtow many good things upon them both ſpirituall and temporall, though not ſuch as accompany ſalvation, Heb. 6.4,5. Math.13.19,20,21. Luk.8.13,14. Iob 22. 18. and inflict divers puniſhments upon them in this life, and the life to come, for their ſinne and diſobedience, Matth. 13. 12. and 25.28. Eſa.6.10. 2 Theſſ.2,10:11. Luk.16.23.

22. Chriſt doth not only by his word call his Elect to faith, repentance, and the participation of the Covenant of grace, Mark. 1. 14, 15. Matth. 11.28. but he doth alſo effectually move them by his Spirit to repent and beleeve, Pſal. 110.3. 2 Theſſ. 2. 13,14. Eph.3.16,17.

33. The functions of Chriſts Kingly office

office appearing to the government of his Elect, are; first, the prescription of lawes, according to which his subjects ought to beleeve and live; which stands not only in appointing the faithfull by the Ministerie of his Word to live godly, justly, and soberly; but also in writing his Law in their hearts by his holy Spirit, and inabling them by the same Spirit to doe in some measure what hee requireth, Tit. 2. 11, 12. Ier. 31. 33. Ezech. 36. 27. Iohn 1. 16. (2) The communication and bestowing of all good things upon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable: under which wee are to comprehend the removing of things hurtfull, and the defending of his subjects against them, Psalm. 68. 18. Iam. 1. 16, 17. Psal. 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 4, 5. Rom. 8. 15, 16. 2 Cor. 12. 9. Phil. 4. 13. Luke 22. 32. Ioh. 17. 11, 12. 22, 23. 1 Iohn 4. 4. Gen. 9. 26, 27. Psalm. 81. 13, 14. Acts 4. 16. and 5. 13. Psalm. 34. 9, 10. Tit. 1. 15. Romans 14. 14, 15. Esa. 27. 7. Ier. 46. 28. (3.) The receiving of his Elect unto himselfe, and the giving of eternall life unto them, having

ving pronounced ſentence on their ſide, Matth. 25.46.

Q. *What benefit doe wee receive by the death and reſurrection of Chriſt?*

An. Wee are redeemed from the [24] guilt, *l* puniſhment, [25] and power *m* of ſinne, and ſhall be raiſed up at the laſt day, *l* Col. 1.14. *m* Luke 1.74. Tit. 2.14. 1 Cor. 15.13.

Expoſ. 24. Chriſt hath paid our debts, and anſwered whatſoever the Law did require at our hands, 1 Pet. 2. 21.24. and layd downe his life according to the will of his Father. Ioh. 10. 15. ſo that the Law hath nothing againſt us, Col. 2.14. Chriſts death muſt needs be acceptable, Eph. 5.2. and conſequently we ore not bound over to puniſhment.

25. Puniſhment is inflicted becauſe of ſinne, Iob 4.8. Proverb. 22.8. and 28.18. Hoſ. 10. 13. and 14. 1. being freed from ſinne, wee are not lyable to judgement, 2 Sam. 12. 13. Ier. 4.14. Ezech. 18.32. It ſtands not with the juſtice of God, being once fully ſatisfied, to require a ſecond payment at our hand, Gen. 18. 25. Matth. 3. 17. neither will it ſtand with his glorious mercy, the honour of Chriſt

who

who is a perfect Redeemer, Tit. 2. 14. the price of his bloud, 1 Cor. 6. 21: nor with our faith in praying for full pardon of all our debs, Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

Q. *How are we redeemed from the guilt and punishment of sinne?*

An. God the Father accepting the death of Christ, as a full *n* ransome and satisfaction to his iustice, doth frælp discharge and acquit us from all our sins. *n* Rom. 3. 24, 25. Col. 1. 14. Eph. 1. 7.

Q. *How are wee redeemed from the power and tyrannie of sinne?*

An. Christ by [26] his *o* death killeth sinne in us, and by his [27] resurrection doth quicken us to newnes of life, *o* Ro. 6. 3, 4.

Expos. 26. Christ by his death did conquer sinne; and the old man in us, is truly said to be crucified, dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12. 20.

27. Having communion with Christ in his life, wee are raised up to a spirituall life,

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life, Rom.8.11. and have our conversation in heaven, Phil.3.20. But this life is only begun here, and groweth by degrees, being perfected in heaven.

Q. *What are the benefits of Christs ascention?*

A. The leading *p* of captivity captive, the giving of gifts unto men, the pouring *q* his spirit upon his people, and preparing *r* a place for them, *p* Eph.4.8.11. *q* Acts 2.16,17. *r* Ioh.14.3.

Q. *What are the benefits of his intercession?*

An. The persons of the faithfull doe alwaies remaine iust, and their works *s* acceptable in the sight of God; hereby also they are defended against the accusation of all their enemies, *s* 1 Pet. 2.5. Gen.4.4. Exod.28.38.

Q. *How will the knowledge of these things work in the heart of him whom God saves?*

An. It brings him to a serious *t* consideration of his owne estate, to *u* grieve for sinne, and the feare of Gods displeasure, whereby *w* the heart is *x* broken and humbled. *t* Ier.8.6,7. Luke 15.17. *u* Acts 2.37. *w* Acts 9.6.

Expos.

Expos. 28. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51.17. bruised with the weight of Gods wrath, and melted away for feare, Psal. 119, 120. 1 Kings 22. 19. knowing that God hath advantage against him, and that hee is worthy to be condemned.

Q. *What else will this knowledge work?*

An. It will bring *x* a man [29] to confesse his sinne, highly to *y* prize Christ, and hunger [30] after *z* him, untill he obtaine his desire, *x* Luk. 15.18, *y* Math. 13. 44. *z* Esa. 55. 1 Ioh. 7. 37.

Expos. 29. Hee will acknowledge his sinnes to God as particularly as hee can. 1 Tim. 1.13. and with sighes and groanes for pardon and forgivenesse, Romans 8. 26.

30. Hunger after Christ must be fervent, as a thirstie man longeth for drink; and continuall, never giving over till the desire be obtained. With this desire there is alwayes joyned an high prizing of Christ, and an advised willingnesse to forgoe all things for Christs sake, Phil. 1.22, 23. with 3.7, 8.

Q. *How are wee made partakers of Christ*

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Q. What
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Christ with all his benefits?

An. By 1 faith *a* alone, *a* Ioh. 3. 16. and 1. 12. Act. 13. 39.

Expos. 1. By faith alone we are ingrafted into Christ, Rom. 11. 20. receive him, Iohn 6. 56. have communion with him, Rev. 3. 20. and so are made partakers of all his benefits, Ioh. 3. 36. also faith is the condition of the covenant of grace, Acts 16. 31. Iohn 3. 18. Mark. 16. 16. Iohn 20. 31. Rom. 4. 3. 5.

Q. *What is faith?*

An. A 2 reſting *b* upon Christ alone for ſalvation, *b* Pſal. 2. 12. Act. 16. 31.

Expos. 2. Bare aſſenting to the truth of Gods promiſes, upon the credit of the revealer, is not true and juſtifying faith, Matth. 21. 32. Iohn 2. 23. Luke 24, 25. Luk. 8. 13. but when the poore ſoule doth caſt it ſelfe upon the free promiſe of God made in Ieſus Chriſt, for pardon of ſinne, it doth truly beleeve, Acts 9. 42. Ioh. 14. 1 Iohn 5. 24. with Rom. 4 5. Eſa. 28. 16. with Rom. 9. 33. Acts 18. 8. with Rom. 10. 10. 11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings, Luk. 1. 18. and 17. 5. Mark. 9. 24. and continuall, Luke 22. 31. 32. though often

ſhaken,

shaken, Luke 24. 21. A full perswasion seemes rather an effect of a strong faith, Rom. 4. 21. than the nature of true faith. joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 4. but not an inseparable companion thereof; a man may have true faith, and feele little or no comfort, Psal. 22. 1. and 31. 10. and 77. 2.

Q. *What is the ground of faith?*

An. The free 3 promises of *c* God made in Christ, concerning the forgivenesse of sins, and eternall righteousnesse, *c* Rom. 4. 18. Heb. 11. 1.

Expos 3. Temporall blessings, Eccl. 9. 1, 2, civill vertues, Luke 18. 12, 13, 14, a generall notice that Christ will save the Elect, Matth. 13. 20, 21. sense, reason, experience, feeling, Psalm. 10. 1. and 51. 12. are not the grounds of faith; but only the promises, which God of his grace hath made unto us in Christ, which ought to be received, because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. *How is faith wrought in us?*

An. Inwardly by *d* the 4 spirit as the Authour, outwardly by the *e* preaching of the Word, and 5 Catechising, as the instru-

instrument thereof. *d* Act. 16. 14. *e* Rom. 10. 14. Heb. 5. 11, 12, and 6, 1, 2:

Expos. 4. Faith is the gift of God. Phil. 1, 29. and a grace supernaturall: a man of himselfe can no more beleeve, than a corrupt fountaine can send forth sweet waters, 1 Cor. 2, 14.

5. By Catechising, understand a pure, plaine, briefe, and orderly instruction of the people in the chiefe grounds of Christian religion, 1 Cor. 2. 4. 1 Cor. 3. 1. 1 Pet. 3. 15. Heb. 6. 1, 2. Rom. 6. 17. so that the people may clearely and manifestly see the way into salvation, and may know how to make use both of the Law, and of the Gospell, for their humiliation and comfort, understanding how one thing dependeth upon another, goeth before, or followeth after.

Hereby Christians are inabled to referre that which they read to some head, readily to apply what they heare to fit purpose, try it, and have it in readinesse, in the time of need. In a word, to profit by the publique ministerie, Heb. 5. 11, 12. and to know how to goe forward in godlinesse, in an holy methode. To say

nothing, that Catechisme is profitable to informe the judgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q: *How doth the Word worke faith in us?*

An. By shewing us *f* our misery, and the true *g* meanes of our recoverie, encouraging us *h* being [6] humbled, to receive the promises of the Gospel. *f* Rom. 7.7. Gal. 3.22. *g* Gal. 4.4 5. *h* Mat. 11.28. Es. 61.1.2,3. Rev. 22.17.

Expos. 6. The word commandeth the humbled to beleeve, promiseth them comfort, Math. 9.13. Luke 15.32. setteth forth the necessity, and excellency of faith, Iohn 3. 18. 36. the danger of unbelief. Mark. 16.15. Iohn 12.48. Act. 13.46. the tender mercies and compassions of the Lord, Psa. 103.8.12. and how he inviteth, perswadeth, and intreateth him to beleeve, 2 Cor. 5.20.

Q. *How doth the Spirit worke by the word?*

An. It doth teach us wisdome *i* to apply things generally spoken particularly to our selves, secretly upholdeth *k* against despaire, stirreth up *l* in us good

desires

deſires, doth *m* ſoften the heart, and draw *n* us to call upon Chriſt for ſalvation, before we *o* have the feeling of comfort, *i* Ezek. 36.27.31. *k* Pſa. 51.12. *l* Phi. 2.13. *m* Ezek. 11. 19. and 36, 26, *n* Ioh. 6, 44, *o* Math. 11. 28, 29.

Q. *By what meanes is faith encreaſed?*

An. By *p* hearing the ſame word Preached or Catechized, and likewiſe by *q* earneſt & prayer, *p* 1 Pet. 2. 2. *q* Luke 17. 5.

Expoſ. 7. Hearing the word preached, is ordained of God as a meanes to increaſe knowledge, Math 15. 10. Prov. 16. 5. and 8. 33. Pſalm. 73. 16, 17. 1 Cor. 1. 21. and 14. 24, 25, to rectifie the judgement, to give counſell in doubtfull caſes, Pſalm. 119. 24. Pſalm. 73. 16, 17. to perfect the faith of the weake, Rom. 10. 8, 1 Theſſ. 3. 10. to make ſtable the ſtrong, Acts 20. 32. Rom. 1. 11, 12. to comfort them that are in heavineſſe. 1 Theſſa. 2. 11, and 3. 2. and 5. 14. to raiſe them that are fallen. 2 Sam. 12. 12, 13. Gal. 6. 1. to call back them that wander. Eſ. 30. 21. to ſtirre up the graces of Gods Spirit, Cant. 4. 16. 2 Pet. 1. 13. to refreſh the ſoules of the Saints with ſweet and heavenly conſo-

lations, Cant. 1, 1, Psal. 119, 162. Col. 2. 2, and to build both weake and strong unto perfect holines. Eph. 4, 11, 1 Pet. 5, 2, 1 Tim. 4, 16, Iam. 1, 21.

8. As liberty to pray is a sweete priviledge, Eph. 2, 18, because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7, 18, Ps. 5, 12, 3, & lay open our griefes into his bosome, 1 Sam. 1. 15. Psal. 130, 1, 2, and 61. 1, 2, we doe testifie our dutifull affection to him, Luke 15, 18, and become helpers to others. Rom. 15. 30, Ph. 1, 19, 2 Thes. 3, 1, Col. 4, 12. so it doth adde strength to faith, Luke 17. 5, for it gives life to the graces of God that are in us: by it we obtaine at the hand of God what good wee stand in need of, Matth. 7. 7, Isai. 65, 24, wee grow better acquainted with God, Gen. 1. 8. 23. 27. Iam. 4. 8, wee fight manfully against corruption, Eph. 6. 18. and learne to direct our selves in a godly life: By it crosses are prevented, removed, or sanctified, Ps. 3, 4, Es. 37, 1, 6, all things are sanctified 1 Tim. 4. 5. and wee kept that we fall not into temptation; Matth. 26, 41, yea often wee obtaine much more good than wee

desire

desire or respect, 1 King.3.13. Eph.3, 20. So that prayer is a key to open the dore of Gods treasure-house, Math.7.7. a present remedy to an oppressed minde, Psal.6.1.8. and 31.21.22. a preserver of the godly minde, 2 Thess.3.5. a giver of strength to the weake, Eph.3.14.16. and an especiall meanes to make a man fit to live in every estate, Col.1.9.10.

Q. *How must we heare that we may get profit?*

An.9 **With**r **reverence,** s **meekenes** 10, **ioy** 11, t **a longing** 12 **desire** u **to learne, and** w **giving** 13 **credit to the truth.** r Es.66 2. s Iam.1.21. t Math.13.44. u 1 Pet.2.2. w Heb.4.1.2.

*Expos.*9. Reverence is an affection of the heart, arising frō an apprehension of Gods Maiestie, and our own vilenesse, whereby wee are prepared to heare the word with humility, feare and attention, Act.10.33. 1 Thess.2.13. Ioh.12.48. and 11.28. Heb. 11.28. Iob 42.5.6. Psal.62.11. Act.16.14.

10. Meekenesse is an affection, whereby wee are contented to beare the rebukes of the Law, and to have the duties of the word to bee pressed upon us. 1 Sam.3.17. 2 King.20.19. Psal.25.9.12.

Heb. 13.22.

11. Ioy is a delight of the soule for some good thing that is present, Act. 8,8. Exod. 6,9.

12. A longing desire to learne, is an eager appetite to bee further acquainted with the knowledge of the truth, that wee may reape fruit, and benefit by the same, Pro. 27,7, Pro. 2,3,4,9, Psal. 119, 34,35,40.

13. To give credit to the truth, is to beleeve the whole truth and every part of it, as true and certaine, both to others and to our selves, so as wee expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chron. 20,20, Esa. 7.9.

Q. How else?

A. We must *x* meditate 14 of that we heare, apply it to our selves, conferre of it with 16 others, and with diligence 17 set about the practise of what is required. *x* Psal. 1,2, and 119,1,4,15, *y* Ioh. 4. 53. *z* Esa. 2,3, Luke 2,15.

Expos. 14. Meditation is the very life of reading and hearing, 1 Tim 4. 15. and it is a separation of our selves purposely from other matters, that we may seriously

ly

ly think of what hath beene taught, Gen. 24,63, that it may be setled in the minde, and worke upon the affections, Ier. 8, 6. for which end wee must joyne examination and prayer. Luke 18, 1.

15. To apply the word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11, 28. 2 Cor. 13, 5, that the commandements may guide us, the threatnings may humble us for sinnes past, 2 Sam. 12, 12, 13, and 24, 10, and affright us from sinne to come, the exhortations may incite us to our duty with cheerefulnesse, Eccles. 12, 11, and the promises may be for our support and comfort, whether they be in plaine speeches, or mysticall prophecies, Psal. 119, 71, 72, 52, ver.

16. Wee must communicate to others what wee have learned, and learne of others what wee are ignorant of, doe not well understand, or have forgotten; and by admonition, exhortation, and comfort, help to strengthen and edifie one another, Heb. 3, 13. Iob 16, 4, 5. Rom. 1, 11, 12. Lev. 19, 17. Prov. 27, 6, 1 Thess. 5. 11, 14. Iud. verse 20.

17. Inwardly wee must heartily desire and strive, and outwardly wee must be

carefull without delayes to take all opportunities of doing the good that God requireth, 2 Cron. 17, 6. and 19. 3. and 27. 6. Luke 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come, 1 Cor. 9. 26, 27. cherishing one another with befitting comforts, Esay 40. 1.

Q. *What is prayer?*

An. It is 1 a calling upon God in the name of Christ with the *a* heart, & sometimes with the 2 voyce, according to *b* his will for our selves and others, *a* Exod. 14. 15. 1 Sam. 1. 13, 15, *b* 1 Ioh. 5. 14.

Expos. 1. The Commandements, Psal. 105. 4. and 81. 10. Esa. 55. 6. 1 Thess. 5. 17. Rom. 12. 12. promises, Mark. 7. 7. and 21, 28. Mark. 11. 24. Psa. 91. 15. Es. 65. 24. Ier. 29. 12. Esa. 49. 17. Iohn 16. 23. threatnings of the Lord, Zeph. 3. 12. Ezec. 22. 30. 31. Dan. 9. 13. 14. Math. 26. 41. the examples of Christ himselfe, and all his Apostles, Luk. 3. 21. and 9. 18. 29. Acts 1. 14. 24. and 2 42. and 4. 24. and 9. 11. 14. 2 Tim. 2. 19. 22. our owne necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psalm. 18. 6. Phi. 4. 6. and successe of prayer, Psa. 120. 1.

Psalme

Psalme 3.4. Psal. 32.5.6. are sufficient motives and reasons to induce us to the practise of this duty.

2. It is lawfull to use the voyce in prayer to quicken our dulnesse, to inflame our devotion, prevent rovings, and to edifie our brethren, Zeph. 3.9. Psal. 88.

Q. *To whom must we pray?*

An. To [3] God *c* alone in the name [4] of Christ. *c* Ioh. 16.23. Col. 3.17.

Expos. 3. God onely is every where present, Iere. 23. 23. 24. knoweth all hearts, 1 King. 8.39. Ier. 17.9. Psalm. 94.9, 10. heareth all prayers, Neh. 1.6. Psa. 65.2 Psalme 66. 19. 20. is most able to helpe, Psalme 57.2. Eph. 3.20. prayer is a divine worship, Psal. 50.15. and 44.20.21. a spirituall sacrifice. Mal. 1. 11. Psalm. 141.2. Revel. 8.4. and 5. 8. Exod. 22. 20. and in God only we ought to beleeve, Ioh. 14.1. therefore hee onely is to bee called upon, Rom. 10. 13. 14. as the very Heathen saw by the light of nature, Ionah. 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Iesus Christ our Lord, &c. but in the confidence of the merits and

and intercession of Christ, to call on our heavenly Father, Dan.9.17. Since the fall of man, none are called to come to God or have promise to speed, but in the name of a Mediator, Ioh.14.6.Heb.4.16.1 Tim. 2.5.1 Ioh.2.1.Rom.8.33. Heb.7.25. in Christ alone we have accesse to the throne of grace, Eph. 2.18. and 3.12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb.1.3. and 4.14. Revel.8.3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10.12. Act. 10.4.13.

Q. *Ought we not in prayer to make particular confession of our sinnes?*

An. Yea so farre as we *d* can come to the knowledge of them, and this we must doe *e* with 4 griefe, 5 hatred, and 6 shame, frælу *f* accusing and condemning our selves before God, with *g* broken and contrite hearts. *d* 1 Sam.12.19.Ps.19.13. *e* Neh.8.9. *f* Neh.9.33. *g* Zach.12.10.

*Expos.*4. Sorrow for sinne must bee hearty and continuall, and as much as may

may be, particular. Psal. 102. 4. especially for the sinnes which have made great breaches in the soule, Psal. 51, 1, 2, 4, yea, sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Psa. 97, 10, Psal. 119, 163, Iob 42, 6, Amos 5. 15. darkning Gods glory, Gen. 39, 9, breaking his Law, soiling all it toucheth, 2 Cor. 1, 7, Iam. 1, 21, Hag. 2. 12, 13.

6. God is infinite in Majestie, Psa. 86. 10. and of pure eyes, Hab. 1, 13, a man therfore should blush at the remembrance and confession of sinnes before God, Esra. 9, 6, and Dan. 9, 7, seeing his face would be covered with shame, if a man should know them.

Q. *What are the parts of prayer?*

An. Petition and thanksgiving.

Q. *What is petition?*

An. It is a Prayer, wherein we desire the preventing *h* or *i* removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, *h* Esay 37, 20, Matth. 9. 13, *i* Psal. 6. 1, 2, 3, 4.

Q. *How may we make our requests that we may be heard?*

A. With

An. With *k* understanding [6] *l* feeling [7] of our wants *m* [8], fervency, *n* [9] reverence, *o* hope to [10] speed, and *p* love [11], *k* 1 Cor. 14,15. *l* Math. 11.28. *m* Iam. 5.17. *n* Eccl. 5.2. *o* 1 Tim. 2.8. *p* Mat. 6.14. Mar. 11,25.

Expos. 6. Blinde devotion is not pleasing to God, Prov. 19.2. Acts 17. 22, 23, 24. Ioh. 3.22. who requireth to be served with the minde, Mat. 22.37. Luke 10.27. We must therefore know the will of God, appearing by his commandements, promises, threatnings, and the approved practises of the Saints; that wee must desire and pray for, and onely so as wee know Gods word doth warrant us, 1 Ioh. 5.14. Our words, matter, and meaning in prayer, are meet to be understood.

7. In prayer we should feele sinne as a burthen, Ier. 31. 18. Esay 63. 17. and be pinched with our want of grace, Psalm. 51. 10, 11, 12. Iam. 1.5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra. 9. 6, 7. and of the necessitie of saving grace, Luke 17. 5. 2 Cor. 12. 9.

8. As the things wee begge are more or lesse excellent, and of fit use for us, so wee must be more or lesse eager to obtaine,

taine, Psal.51, 1, 2, 3.9, and 80, 1, 2, 3, 4. which ariseth from a consideration of the necessity and excellency of what wee desire, Psal.79.8, 9, and 86, 1. Psal. 102. 13, 14, as also from a burning zeale of Gods glory, and hearty love of our brethren, Esa.62.1. Psal.122.6, 7, 1. Opposite hereunto is hypocrisie and vaine babiing, Mat. 6.5, 6, 7.

9. Considering Gods excellent Majestie, we may not rashly conceive or utter any thing before him, but with reverence, Gen. 18.27.30.32. which is an unfained abasement of the minde proceedidg from a consideration of Gods divine Maiestie, and our owne indignity, Luke 15, 21. Gen. 32, 10. Esr.9, 6. Heb. 12.28.

10. Having a promise from God that hee will grant our requests, Psalm.34.19. Es.30, 19, and 58, 9, wee must beleeve his word, for he is true and faithfull, Heb.11. 11. 2 Tim.2.23. If hope to speed accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times seemes to be overwhelmed in the godly, Psalm. 13, 1, 2. and 31, 22, and 77.7, 8, 9.

11. By

11. By love is meant, that wee must forgive our enemies, and carry an hearty affection to the children of God. Eph. 4, 32, Col. 3, 12, 13.

Q. What is thanksgiving?

An. It is a *q* prayer wherein we render *r* thankes to God for his generall goodnesse, and also particular *s* favours, *q* 1 Sam. 2, 1, *r* Psal. 136, 1, and *s* Psal. 103. 1, 2, 3, 4, 5.

Expos. 2. Motives to this dutie there be many. It is an excellent, Psalm 92. 1, ancient Iob. 38, 7. spirituall dutie, Heb. 13, 15, Col. 3, 16, 1 Pet. 2, 5, to be continued in Heaven when other duties cease, Rev. 19, 3, 4, 5, acceptable to God, 1 Thess. 5, 18, Psal. 147, 1, comely for the Saints, Psal. 33, 1. and 147, 1, practised by the Angels, Luke 2, 13, setting on worke all the graces of God in us, psa. 103, 1, 2, 3. the end of Gods benefits, Psalme 13, 6, & 118, 29, of our life, and all our services, Esa. 8, 19, and the ready way to obtaine what we stand in need of, psal. 50, 23. The meanes of true thankfulnesse, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18, 1, Chro.

16.

16.16.17. Psal.103.1.2.3,&c. 1 Sam.25. 32. Gen. 24. 27. Luke 7.15. Rom. 7.25. with a perswasion that God hath in love bestowed them upon us, Psalme 116. 12.14.

Q. *What things are required in Thanksgiving?*

An. Love *t* to God and *u* joy in his mercy, a *x* desire to draw others to obey and glorifie God, and an *y* endeavour to proceed in godlinesse our selves, *t* Psalm. 18.1.2. *u* Psal.126.1.2.and 104.34. *x* Psal. 34.11. & 66.16. *y* Deut.6.10.11.1,2,1,3. 1 Sam.12.14.

Q. *What rule of direction is there, according to which wee ought to frame our prayer?*

An. The generall Direction is the word of God, the more especiall is the Lords prayer:

Expos. 1. The Lords prayer is so a direction, that it may bee lawfully, and laudably used as a Prayer, Math.6.9.&c. Luke 11.2.&c.Num.6.23.24. Psal.22.1. and 92.1. It is called the Lords prayer, because the Lord Iesus taught it to his Disciples, Luke 11.12.

Q. *How many things are to be considered*

in

in the Lords prayer?

An. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. *Which is the preface?*

A. Our Father which art in heaven.

Q. *What learne you out of this preface?*

A. That God is our *a* [2] Father by grace *b* and adoption, through Jesus Christ, *c* glorious in Maiesty, & *d* infinite in power, that both *e* can and *f* hath promised to helpe us. *a* Esay 63. 16. *b* Rom. 8.15.16. Gal.4.4.5. *c* Psa.47.2. *d* Psa.115. 3. *e* Eph.3.20. *f* Psal.50. 15.

Expos. 2. There is no Christian so poore, weake, or unworthy in his owne eyes, but hee is allowed to call God Father, Ier.3,19.

Q. *What are you to consider in the Lords Prayer it selfe?*

An. Sixe Petitions, and a thanksgiving.

Q. *Which is the first petition?*

A. Hallowed [3] be thy [4] Name.

*Expos.*3. To hallow, is not here of unholy or prophane to make holy, 1 Cor. 6. 10. 11. But to set apart to an holy use, Exod. 20. 8. or rather to acknowledge, confesse, and professe holily the Name of

of God, Matth. 11. 19. Levit. 10. 3. 1 Pet. 3. 15.

4. By Name, is meant God himselfe, Psal. 20. 7. and 115. 1. his titles, Exod. 3. 14. 15. Psal. 83. 18. properties, Exod. 34. 5. 6. 7. ordinances, psal. 138. 2. and 1 Tim. 6. 1. and works, psal. 19. 1. judgements, psal. 9. 16. Es. 30. 27. mercies, Esay 48. 9. 10. 11. Ezek. 28. 26. or any thing whereby hee makes himselfe knowne, Exodus 20. 7.

Q. *What desire you of God in this petition?*

An. That Gods infinite excellencie may be magnified [g] by us on earth, [5] in heart, [6] in word, and in [7] deed. [g] psal. 40. 16. and 115. 1.

Expos. 5. By an inward and faithfull ackuowledgement, with confidence, feare, love, hope, humilitie, patience, joy, and desire of his presence in heaven. Esay 8. 13. 1 pet. 3. 15. Rom. 4. 20. phil. 1. 20, 21, 22, 23.

6. By speaking good of Gods name to others, psal. 34. 3. Deut. 32. 3. psal. 105. 1. 3. and 145. 21.

7. By walking in holinesse and righteousnesse before God, Mat. 5. 16. Ioh. 15.

8. 1 Pet. 2. 32. patiently submitting our selves unto his will, Iosh. 7. 19. constantly and undantedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our lives, if wee have gone astray, Ier. 13. 16. Mal. 2. 2.

Q. *Which is the second petition?*

A. Thy [8] kingdome [9] come.

Expos. 8. Sathan hath his kingdome on earth, 2 Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaves, Ephe. 2. 2. 2 Tim. 2. 26. living in ignorance, errour, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankind, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, Act. 4. 12. In this world it is redeemed, called, sanctified. 1 Cor. 1. 30. after this life it is glorified, Math. 25. 34. 2 Thess. 1. 10.

9. The government which Christ exerciseth over all men, and all other creatures, Ephes. 1. 21, 22. Heb. 1. 6, 7. is not here meant; but the speciall government, which hee exerciseth over his Church. Eph. 5. 23. in this life, and the life to come,

Q. *What*

Q *What doe you desire of God in this petition?*

An. That [10] Christ would *h* convert such as be under the power of Sathan, *i* rule in the hearts of his chosen by his spirit here, and *k* perfect their salvation in heaven hereafter, *h* Cant. 8. 8. Act. 7. 60. *i* Eph. 3. 16, 17. *k* Phil. 1. 8, 9, 10, 11, 12.

Expos. 100 Particularly wee desire that God would send forth his Word, Math. 9. 38. give it free passage, Ephes. 6. 19. Rom. 15. 30, 31, 32. powerfully accompanie it by his spirit, Deut. 33. 8. 10. 2 Cor. 10. 4, 5, to bring his chosen from the power of Sathan to God, Act. 26. 18. uphold such as be converted, Psalm. 51. 12. Ioh. 17. 15. strengthen the weak, Cant. 1. 4. Luke 22. 31, 32. 2 Cor. 12. 8, 9. comfort the afflicted, Psal. 51. 12. Cant. 1. 1. recall the wandring, Psal. 119. 27. Luke 19. 10. and to make all grow in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1 Cor. 11. 23, 24, &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. good Ministers

and Magistrates preserved, Deut. 33. 11. 2 Thess. 3. 1, 2. Psal. 20 1. prospered, Psal. 122. 6, 7, 8. 1 Tim. 2. 2. and increased. Luk. 10. 2. Es. 49. 23. catechizing more used, 1 Cor. 3. 2. Schooles for piety erected, and maintained, 2 King. 6, 1, 2, &c. Esay 62. 7. finally that Christ would come to judgement, Rev. 22. 20.

Q. *Which is the third petition?*

An. Thy [11] will [12] be [13] done in earth, as it is in [14] heaven.

Expos. 11. Man by nature doth the will of the flesh, and Satan, Eph. 2. 3. Ioh. 8. 44. but hee ought to desire and doe, not his owne will, Rom. 8. 6. Matth. 26. 39. but the will of God. Esa. 26. 8. Psal. 119 5. 106.

12. The word of God revealed in the old & new Testament, is the will of God.

13. To doe Gods will, is to obey it: Exod. 24. 7.

14. In Heaven the Saints departed, and the Angels obey the Lord; Heb. 12. 23. Psalm. 103. 20. on earth men living are to be obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this petition?*

An.

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An. That *l* whatsoever God willeth in his word, might be obeyed *m* chearefully, *n* speedily, *o* faithfully, and constantly, by men on earth, as *p* Angels [15] doe in heaven, *l* Exod. 19. 8. Rom. 12. 2, *m* psal. 27. 8. and 4. 8. *n* psa. 119. 32. 60. *o* Rev. 2. 10. *p* Es. 6. 2.

Expos. 15. Wee particularly crave of God the knowledge of his will, psalme 119. 18. 33. 34, Col. 1, 9, 10, suppression of our own vile wills, Rom. 7. 24, faith in Gods promises, Ro. 1, 9, 12, constancy and chearefulnesse in our sufferings, Col. 1, 9, 11, an inward desire, care, and delight, psalm. 119, 36, 143, 145, an endeavour, and ability to walk in holinesse, psa. 119. 112, 167, 168, phil 4. 13, In this life perfectly wee cannot doe the will of God. 2 Sam. 12. 9, and 13. 39, and 24, 10, 2 Chr. 35. 22, Luk. 1, 6, 20, as the Angels doe: But wee must desire, strive after, and hope for perfection, Luke 13, 24, phil. 1, 6, obeying with sincerity, Gen. 5, 24, and 17, 1, Mich. 6, 8, as the Angels doe, though not in the same degree, 1 Cor. 13, 9, 10.

Q. *Which is the fourth petition?*

An. [16] Give us this [17] day [18] our [19] day-

ly to bread.

Expos. 16. All both poore and rich must pray, Give us; because we have nothing but Gods free gifts; 1 Cor. 4. 7. Iam. 1. 17. have title to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 32. can keepe nothing but by the Lords licence, Iob 1. 12. neither can any thing prosper with us, but by his blessing, Deut. 8. 16. Pro. 10. 22. Psal. 127. 112. Hag. 1. 6. Esa. 3.

17. Wee may provide for the time to come in a lawfull manner, when God gives opportunity, Eph. 4. 28. Gen. 41. 34. 35, &c. and 50. 20. 2 Cor. 12. 14, Act. 11. 28. But yet we must ever wait upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. both when wee have the meanes, Prov. 3. 5, 6. and when we want them, Esa. 28. 16. casting off distrust, excessive distracting, unprofitable, and needlesse cares, Matth. 6. 25, &c. to the end.

18. Bread is said to be Ours, when it is gotten by just and lawfull meanes, Ephe. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1 Cor. 3. 22, 23. for that which wee so possesse, is given

us of God in love and mercy.

19. By dayly bread is meant bread for the supply of our present necessitie, or rather that which is fit for us, or agreeable to our present condition, Prov. 30.8,9.

20. By bread is not meant the bread of life, which is Christ, Ioh. 6.48. but all outward things, Prov. 27.27. Ier. 11.19. Pro. 39. 14. for our necessity, and Christian delight, Psal. 104.15. Ioh. 12.3.

Q. *What desire you of God in this petition?*

An. That [21] God would bestow on us, all things necessary for this life, as food, maintenance, &c.

Expos. 21. Here we pray for food, and rayment, Gen. 28.20. sleepe, Ps. 3.5. and 4. 8. fitting delights, Psa. 23.5. Pro. 5. 18,19. Gen. 21. 8. and 29, 22, and for contentation with our estates, Heb. 13. 5. 1 Tim. 6.6. though they be meane, Phil. 4. 12. 1 Tim. 6. 8. resting on Gods providence, Prov. 16. 3. love of justice, Iob 29. 14. faithfulnesse and painfulnesse in our callings, 2 Thes. 3.12. joy and thankfulnesse, Deut. 28. 47. and 8. 10. 11. and Gods blessing upon them, Gen. 24.12. Psal. 67. 1,6,7. and the sanctification of whatsoe-

ver wee enjoy, 1 Tim. 4. 4. as also for peace, Psal. 122 7, 8, protection by the Magistrate, 1 Tim. 2, 1, 2, seasonable weather, &c. 1 King. 8, 35, 36, Hosh. 2, 21. Deut. 28. 12. valiant souldiers. 2 Sam. 13. 8, 9, 10, to 39, learned and good Physitians. Col. 4. 14. and wee pray against covetousnes, Psa. 119. 36, distracting cares, Mat. 6. 34. distrust, Psal. 78. 22, discontent with our estate, 1 Tim 6. 10. idlenesse, Math. 20, 3. 6. oppression, injustice, carelesnesse, unjust warre, or whatsoever doth unlawfully hurt and impeach our outward prosperitie.

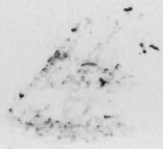
Q. *Which is the fift petition?*

An. **And 22 forgive us our 23 trespasses as we 24 forgive them 25 that trespasse against us.**

Expos. 22. To forgive sinne is to cover it, put it away out of sight, and not to impute it, or call to a reckoning for it. Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts. Matth. 8. 25. because wee are bound to make satisfaction for them, by suffering the just judgement of God, Luke. 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another. Col. 1. 20.

24. Our



24 Our forgiving others is not a cauſe why God forgives us, Math. 18.33. 33. Col.3.13. 1 Ioh. 4.10. 11. but a ſigne whereby wee are aſſured that God hath pardoned us. Math.6.14.15. and 5.23.24. Mat.7.11.

25. The wrong that is done unto us (though not alwaies the damage, 2 Chro. 19.6. 1 Tim.5.8. Eph.5. 29. Exod. 22. 1. 15. Act. 16. 37. comp. wee ought to forgive, Mark. 11.25. but the ſinne being the breach of the divine law, God onely can pardon. pſal.51.1.4.

Q. *What deſire you of God in this petition?*

A. That [16] God of his free *a* mercy in Jeſus Chriſt, would fully *b* pardon all our ſins, as *c* we doe pardon the wrongs and iniuries wee receive from others. *a* Eſa.43.25. *b* pſa.51.2. *c* Luk.11.4.

Expoſ. 26. In this petition we acknowledge our ſelves to be miſerable ſinners, pſal.40. 12. pſal. 25.11. Ezr.9.6. and that wee have no power to ſatisfie for ſinne, pſal.49.7.8. Act.2. 37.38. Ezec. 16.4.5. and that God is patient, bearing with us ſo long. Lam. 3. 22. pſal. 145.8. pſal. 86. 5. 15. and 103. 8. and merciſull, not giving leave onely, Dan.9. 18. 19. 2 Chro.

7.14.

7.14. but commanding also to pray for pardon, Hosh.14.1,2. whereby hee gives hope of forgiveneſſe: and hence wee are drawn to flee to the throne of grace, Psal. 86.15. 16. Ioel 2. 12, 13. for the full forgiveneſſe both of guilt & punishment, Psa. 51.1,2. Every day we sin, Eccl.7.21. Iob 14.4. and therefore every day wee must pray for pardon, Psa.55.17. and our faith is weake, Luke 24.21, 22,23. Rom.14.1. wee must pray daily, that wee may have greater assurance of our salvation, Luke 17.5. 2 Sam.12.13. with Psal.51.1,2.

Q. *Which is the sixt petition?*

A. And [27] lead us not into temptation, but deliver [28] us from evill.

*Expos.*27. Forgiveneſſe of sinnes, and grievous temptations are inseparable companions, Luke 21. 22, 23, 24, 25,26. Act.9.17,23,24. Temptation is any triall, whereby the heart is inticed to sinne by Sathan, the world, or the flesh, 1 Thes. 3.5. Iam. 1.14. Math. 26.41. God is said to tempt his servants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to helpe; Deut.13.3. Deut.8.2. Gen.22.1. Psa.10.1. But this in respect of God is ever good,

Matth.

Matth. 19. 17. Hab. 1. 13. Iam. 1. 13. Sathan, the world, and the fleſh are ſaid to tempt, by inticing alwayes unto ſinne, Sathan by inward ſuggeſtions, 1 Chron. 21. 1. Iohn 13. 2. and outward objects, 2 Sam. 11. 2, 3. Math. 4. 3, 4, 8. The world by bad examples, Ier. 44. 17. or wicked perſwaſions; alluring or terrifying, Gen. 3. 6. and 39. 7. and Iob 2. 9. 1 King. 13. 8. Math. 16. 22. Act. 21. 12. The fleſh tempteth, when wee are inticed of our owne corruption, Obad. 3. Iam. 1. 14. 1 Pet. 2. 11. Temptation hath theſe degrees; ſuggeſtion, delight, conſent, and practiſe, Iam. 1. 14. To be led into temptation, is to be overcome of temptation; ſo that Sathan doth prevaile againſt us, and get the victory, Math. 26. 41. 1 Chron. 21. 1. God is ſaid to lead into temptation, when in any tryall hee doth forſake man, doth with-hold or withdraw from him his grace, ſuffer him to fall, 2 Chron. 32. 31. harden his heart, Exod. 7. 3. and give him wholly up into Sathans power, and the full ſway of his owne corrupt heart, Rom. 1. 24, 26, 28.

28. To deliver is either to ſupport under, or elſe to protect and defend from

evill

evill, 2 Cor. 12.9. By evill the power and poyson of sinne, Sathan, and the world is understood, Math. 5.37.

Q. *What desire you of God in this petition?*

A. To be freed from [19] trials themselves, so far *d* as it wil stand with Gods good pleasure, and alwaies from the evill therof, *e* that we faint not under them, or be foyled by them, *d* Mat. 26.39. *e* Rom. 8.28. 1 Cor. 10.13.

Expos. 29. Here wee acknowledging the Lords power over our enemies that tempt us, Zach. 3.2. Iude 9. and our owne frailty, Psal. 103. 14. 15. withall bewayling our proneneſſe to evill and corruption, Rom. 7. 24. 18. wee desire God to bridle Sathan, 2 Cor. 12.7.8. kill sinne, Psalme 19. 13. support us by his grace, Ephes. 3.16. 1 Thes. 3. 13. stirre us up to be watchfull in prayer, Ephes. 6. 18. give us hope, patience, consolation, Col. 1. 11. 2 Thess. 2.17. and a good issue out of all tryals, Psal. 6.4. that wee neither presume, nor despaire, Prov. 30.9. and free us from misery, so farre as may stand with his good pleasure.

Q. *VVhich is the Thanksgiving in the*

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the Lords Prayer?

A. For thine is the 30 kingdome, the 31 power, and the 32 glory, for ever and ever.

Expos. 30. God is the right owner, and supreame and absolute ruler over all things in heaven and earth, Gen. 14. 19. 1 Chro. 29. 11. Psal. 24. 1, 2, all blessings therefore are to bee craved at his hands, Psal. 145, 14, 15, 16, for whither should subiects flee, but to their King? Psal. 70. 5. Psal. 2. 9, 10, 11, 12.

31. God can give whatsoever we stand in need of, Matth. 7, 7, and 8. 2, strengthen us against any sinne, 2 Tim. 4. 18. Iude. 24. and unto any duty. Heb. 13. 21. and wee have no strength but from him, 1 Chro. 29. 15. 16. 2 Cor 3. 5. therefore we must call upon him alone.

32. God ought to be glorified by us in all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Psa. 79. 11. Ps. 50. 15. and 30. 11, 12, and for his glory will not deny them any thing that shall be good. Math. 7, 11, Luke 11, 13.

Q. Doe not these words containe a reason also, why wee beg the former blessings at the hands of God?

An.

An. Yes, for seeing the kingdome, power, and glory are the Lords, we should call upon him in all our necessities. 1 Chro. 29.11.13.

Q. *Which is the Conclusion of the Lords Prayer?*

A. Amen, which is a witnessing of our faith, and desire of the things prayed for, Ier. 11.5.

Q. *What doth* Amen *signifie?*

A. So it is, or, so be it, 1 King. 1.36. Ier. 28.6. and 1.15.

Expos. 33. *Amen*, is sometimes a title of Christ, Rev. 3.14. because of his faithfulnesse and truth in performing all promises, 2 Cor. 1.20. In the beginning of sentences, it is an earnest asseveration, Ioh. 6.26. Math. 24.47. Luk. 12.44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to be, and confidence that so it shall be, Numb. 5.22. Deut. 27.15. 1 Cor. 14.16. Christ teaching us to end our prayers with *Amen*, doth thereby admonish us, both to desire grace of God, and to beleeve that God presently heareth, and will certainly in due time grant our requests; 1. Cor.

14.

14. 16. so that coldnesse, doubting, distrust are to be striven against, 1 Tim. 2. 8. Iames 1. 6.

Q. *What must wee doe after wee have prayed?*

An. Observe how 34 wee *f* speed, and what answer we receive, *f* Psal. 3. 4. and 85. 8.

Expos. 34. Here wee must know, that God doth heare and grant our requests, when yet hee doth deferre to give us the sense thereof, Esay 64. 24. 2 Sam. 12. 13. with Psal. 51. 1, 2. Dan. 9. 22, 23. and 10. 12, 13. Also hee doth not alway give the particular thing wee aske, but what hee knowes best for us, Rom. 1. 10. 2 Cor. 12. 7, 8, 9, Heb. 5. 7. Further we must take heed that wee limit not the Lord to our owne time, Esay 28. 16. nor yet receive Sathans answer for the Lords: Sathans answer is either contrary to the word of truth; or if hee speake the truth, it is to a wrong end, *viz.* despaire, or prophaneness. Lastly, observe that we speed well, when God giveth us the same thing that wee crave, being good, Lam. 3. 57. Gen. 30. 19, 22, and 20, 17. Psal. 21. 2. 4. Exod. 17. 11. Iosh. 10. 13. or another as fit, or

more

more fit for us, Gen. 17. 18, 19. Mark. 14. 35. with Heb. 5. 7. or more patience and strength to wayt, 2 Cor. 12. 7, 8, 9. Psal. 40, 1.

Q. *What benefit shall we gaine hereby?*

An. It will stirre up the [35] heart to *g* thankfulnes, remoove *h* [36] dulnesse and [37] negligence, strengthen [38] our *i* faith, and inflame [39] our hearts with *k* zeale, ioy, and love, *g* Psal. 31. 21. 22. *h* Psal. 88. 13. and 4. 1. 2. *i* Psal. 4. 3. Psal. 116. 1. Psal. 28. 6, 7.

Expos. 35. The hearing of our holy prayers is a pledge of Gods love, and a sweet and comfortable testimony of his mercie, Psalm. 31. 21. 22. provoking the heart cheerefully to praise, Psal. 30. 8. 10, 11, 12.

36. When God answereth our prayers, the light of his countenance shineth upon us, and this reviveth the dull spirits, Psal. 116. 6. 7. 9. 2 Sam. 7. 27.

37. Experience of good received from God, and begged in prayer, doth quicken us thereunto, Psalme 68. 6. 7. and 116. 1, 2.

38. God is unchangeable, so that former mercies given, doe assure us of future

ture blessing, Psalme 61. 5, 6.

39. Though our hearts are cold by nature, yet the sight of Gods love doth move us effectually to love the Lord againe, Psa. 145. 18, 19, 20, 21.

Q. *What must we doe if God answer us not the first or second time?*

An. Examine [40] how wee *l* pray, and *m* continue [41] fervent therein, waiting *n* upon the Lord untill we speed, *l* Iam. 4. 3. *m* Luk. 18. 1. *n* Hab. 2. 3. Psal. 5. 3.

Expos. 40. Sometimes wee aske and receive not because wee aske amisse; ignorantly, rashly, coldly, with wearinesse, distrustfully, and without love, Iob 27. 9. Proverbs 21. 13. asking either things not good, Math. 20. 21, 22. Luke 9. 54. 55. or not fit for them for whom wee pray; or to a wrong end. But here observe, that they pray well that take notice of their wants in Prayers: Psalme 31. 22. and sometimes the childe of God prayeth best when hee knoweth not that hee prayeth at all, Rom. 8. 26. Also God sometimes giveth us what wee pray for, when wee pray but coldly, Mark. 9. 22. 24, 25. that hee might encourage us to pray; and denies us sometimes when wee pray fervently

ventiy, that wee might not truſt to our prayers, Pſal. 22. 2.

41. God for a time may deny what wee ask, Pſal. 6. 3. and 13. 1. that hee may exerciſe our humility in regard of our wants, Lam. 2. 44. Iud. 10. 13, 14. our faith and patience in waiting, Matth. 15. 22, 23, 24, 26, 27, 28. and try our obedience, whether wee will in conſcience obey, though wee want the comfort promiſed, Pſal. 44. 17, 18, 19. 26. Moreover, hee deferreth to help for a reaſon, to quicken us to prayer, make us know our ſelves, carefully preſerve his graces when once wee have them, and doe us good in the later end, Iud. 20. 26. wee ſhould not then be faint-hearted, but hold out unto the end, being ſupported with faith, hope, and love, Pſal. 40. 1. and 37. 7.

Q. *Who ought to pray?*

An. Though God require it *o* of all men upon earth, yet it more ſpecially belongeth to the members of *p* the Church militant. *o* Matth. 7. 7, 8. Pſa. 14. 2. *p* Ioh. 16. 23. 26.

Q. *Who can or may pray with hope to ſpeed?*

An. Only they *q* that [14] depart from iniqui-

iniquity, *q* Pſalm. 66. 18.

Expoſ. 42. Such only as feele the burden of ſinne, and have a deſire to be eaſed, are called to come unto Chriſt; and have a promiſe to finde good ſucceſſe, Eſ. 55. 1. Matthew 11. 28. Others doe but mock God; Pſal. 78. 34,35, 36. neither can they pray with the graces required as faith, reverence, fervencie, love, &c. ſo long as they love wickedneſſe, Zach. 12.10. 2 Timothie 2. 19. Prayer is not a work of nature, but of the ſpirit of ſanctification; Rom. 8. 15. 26. Gal. 4. 4, 5. and he cannot fulfill the luſts of the fleſh, that hath the ſptrit of grace dwelling in him, Gal. 5. 16. ſo that the prayers of the wicked are an abomination to the Lord, Proverbs 15. 8. Ioh. 9. 31. Eſay 58. 7,8,9. Ezek. 17. 18. Our departing from ſinne is at the firſt very rude and imperfect, Ioh. 21, 15. 1 Pet. 2. 1: wee muſt pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10, 11. 1 Theſ. 3. 13.

Q. *For whom muſt we pray?*

A. For [43] all *r* ſorts of men now living, or that ſhall live *s* hereafter, but [44] not for the *t* dead, *r* 1 Tim. 2. 1. *s* Ioh. 17. 20. *t* Luk. 16. 24,25.

Expos. 43. The Commandement of God, Iames 5. 16. Ephes. 6. 18. Col. 4. 3. Romans 15. 30. our love to our Brother, who is of our flesh, and may appertaine to the Kingdome of grace, Rom. 10. 1. 2 Ioh. 5. 16. doth require that we pray for all sorts of men living, both private, Iam. 5. 14. 1 Sam. 12. 25. and publick persons, 1 Kings 1. 36, 37. Esa. 6. 10. friend, Iob 42. 8. 10. and foe, Psalm. 35 13. neere in bloud, Num. 12, 13. Gen. 25. 21. and 17, 18. and 27, 28. and 28. 3. 1 Chro. 29. 19. and stranger. Col. 1. 9. weake or strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Hebrews 13. 18, 19 such as stand, 2 Thes. 3. 5. or be gone astray, Cant. 8. 8. Exod. 32. 31, 32. Rom. 10. 1. All need the prayers one of another, Iames 5. 16. Sathan seekes to molest and trouble all men, Luke 22 31. Iob 1. 9. 10. Eph. 6. 12. 1 Pet. 5. 8. the fall of any man is a dishonour to God. Romans 2. 23, 24. a sinners conversion brings glory to his Name, Apoc. 16. 9. Mal. 2. 1, 2. the prayer of the weakest Christian is available with God, Psalme 65. 2. and 145. 18. Psalm. 102. 17. at least it shall returne into his owne bosome, Psalme 53. 13. Ezek. 14. 14. it is a

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speciall act of love, Matth. 5. 44. a meane to reconcile our enemies unto us, Rom. 12. 20. or to prevent danger or hurt, that otherwise wee might receive from him. Psal. 109 4.

44. Prayers cannot availe the dead, Rev. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. neither can a Prayer for them be a work of faith: for commandement to doe it, promise of good to come by it, or approved example to warrant it in Scripture, there is not any; Superstition did first hatch these prayers, and superstition now is the foundation of them. Love is the pretence which the ignorant sort make to defend them, but indeed they are vaine, ignorant, rash, and uncharitable.

Q. *May men content themselves to pray in private only, or only in publick.*

An. No, but 45 they must *u* use both publick and *w* private 46 prayer, *u* Acts 2. *w* Luke 11. 1.

Expos. 45. Publick prayer is that which is used in the publick meetings and assemblies of Gods servants. This is a principall part of Gods worshippe, Acts 3. 1. acceptable unto his Majestie, because we acknowledge him openly to be

the giver of every good gift, and speak of his free favour, to the praise of his grace, Psalm. 22. 25. and 40. 10. ever used in the house of God, Matthew 21. 12. sanctifying every other duty, 1 Tim. 4. 5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psalm. 27. 4 Matthew 18. 20. Also hereby we are quickned to pray more fervently, Zacharie 8. 20, 21, 22. doe testifie our faith, hope, thankfulnesse; professe our selves to be the servants of Christ, and stirre up others by our example. Psalme 95. 6. and 96. 1. 2, 7, 8. And it is much to our comfort, that what wee aske, is approved and sought with common consent; publique service being of more worth than private, as a societie exceedeth the worthinesse of one man. Psal. 29. 9. and 87. 2. and 35. 18. and 111. 1.

46 Private prayer is that which is performed in a family, or by one alone, Zach. 12. 12, 13, 14. in the family prayer is necessary, God by his commandement binding Parents and Masters to see it performed. Iosh. 24. 15. Gen. 18. 18. the faithfull have followed the Lords direction

rection herein, Iob 1. 5. hereby the affaires of the whole family are sanctified, 1 Chro. 16. 43 Psal. 127. 1. 1 Tim. 4. 5. and God will poure downe a blessing upon that family, that joyntly seeketh his favour by hearty supplication, Act. 1. 14, 15. and 12. 5, 6. Alone wee must pray, Genes. 24. 63. and 32. 9. 10. Luke 11. 1 Matth. 6. 6. that wee may be more fit to joyne with others to our edification, and have comfort when wee are alone. Psal. 30. 10, 11, 12. Also wee have private sins to confesse, wants to bewaile, crosses under which wee should bee humbled, Psalm. 6. 2. 3. 6. 7. Matth. 14. 31. and favours for which wee should be thankfull. Lam. 3. 23. Psalm. 71. 23, 24. and 66. 19, 20.

Q. *What other meanes hath the Lord appointed to increase faith?*

An. The due *x* administration, and receiving of the † Sacraments, *x* Gen. 17. 9, 10, 11. Rom. 4. 11.

Expos. 1. The word Sacrament did in ancient times signifie an oath, whereby souldiers bound themselves to be true to their Captaine, and the Generall in like manner did binde himselfe to the

souldiers; but now it is used to signifie the seales of the covenant, whereby the Lord doth binde himselfe in Christ Iesus to be mercifull to us, and wee binde our selves to be true unto Christ. The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner represented and offered unto all, and effectually bestowed upon every worthy Communicant.

Q. *Who ought to administer the Sacraments?*

An. Only they that *y* are [2] lawfully called thereunto by the Church, *y* Heb. 5. 4.

Expos. 2. Such are lawfully called to administer the Sacraments, who being furnished with gifts of knowledge, and holinesse, are set a part for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. 1 Tim. 3. 2 4, 5, 6, 7. Tit. 1. 7, 8, 9. Matth. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. *What is a Sacrament?*

An. A [3] seale of *y* the covenant [4] of grace, *y* Rom. 4. 11.

Expos. 3. Sacraments are appointed, not only to help the understanding, and the

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the memory, but alſo to perſwade, and aſſure the heart that Chriſt is ours.

4. That covenant is ſealed in the Sacrament, which God of his meere grace, and favour, made with us in Ieſus Chriſt, being miſerable ſinners, Geneſis 17. 7. 9, 10, 11, &c.

Q. *In what words is this covenant expreſſed in Scripture?*

An. I will be [5] thy [z] God, and thou ſhalt be my people, [z] Ier. 31. 33.

Expoſ. 5. In this covenant God doth promiſe to be our Saviour, King, and Father, to pardon our ſinne, ſanctifie our nature, beſtow all good things upon us, and protect us from all evill, Gen. 17. 1, 2. Lev. 26. 11. 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11, 12. we promiſe to chuſe God to be our God, truſt in him, love, and feare him, and walk in obedience before him, Exod. 15. 2. and 20. 19. and 24. 3. 7.

Q. *What are the parts of a Sacrament?*

A. Two. an [6] outward viſible ſigne, ſanctified to [7] repreſent and ſeale another thing to the minde and heart; and an inward [8] grace, which is the thing ſignified.

Expoſ.

Expos.6. Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen.9.11,12,13,14,15,16,17.Esa. 38.7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod.40.11.13. and not by man upon any conceited analogie or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth upon the soule, Genes. 17. 7. Matthew 26.28.

Q. *VVho is the Author of the Sacraments?*

An. The Lord *a* only, who made the covenant. *a* Esa.7.14. and 38.7.

Expos.9. God is the only Law-giver of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgive sinnes, and receive unto grace is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1,2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

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Q. *How many Sacraments be there?*

An. In the [10] New Testament only two: *b* Baptisme, and the Lords *c* Supper, *b* Ioh.1.26. *c* Luk.22:19,20.

Expos. 10. In the old Testament the Iewes had many Sacraments, some ordinary, Gen.17.9.11,12,&c. Exod.12.1, 2,3, &c. some extraordinary, 1 Cor.10. 1,2,3,5, but the New Testament hath onely two. For there be no more Sacraments of the New Testament, than Christ did institute, and receive before his death, because it was necessary, that hee should receive both; to sanctifie them in his owne person, and to seale that communion which is betweene him and us. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God, or consist not of an outward visible signe, and inward grace; the covenant of grace is not sealed in any of them. These Sacraments of the New Testament are perpetuall, and never to bee abrogated, Heb.8.13.

Q. *What is Baptisme?*

A. A [11] Sacrament *c* of our ingrafting into

into Christ, communion with him, and entrance into the Church, *e* Math. 28. 19. Acts 8. 31.

Expos. 12. The seed of Abraham, Gal. 3. 7. or children of Christian Parents are within the covenant, are Christians, and members of the Church, 1 Cor. 7. 14. Rom. 11. 16. Baptisme therefore doth not make them Christian soules; but doth solemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ have with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it. 1 Pet. 3. 21.

Q. *What is the outward signe?*

An. Water, *f* wherewith the party baptized is *g* washed, by dipping or sprinkling, *h* into the [12] Name of the Father, Sonne, and holy Ghost, *f* Acts 10. 47. *g* Matth. 3. 6. 11. 13. 16. Acts 16. 15. *h* Matth. 28. 19.

Expos. 12. To be baptized into the Name of the Father, Sonne, and holy Ghost, is to be consecrated unto the worship and service of the Father, Sonne, and holy Ghost.

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Q. *What is the inward grace or thing signified?*

An. Forgivenesse *i* of 13 sinnes, and *k* sanctification. *i* Mark 1. 4. Acts 2. 38. *k* Tit. 3. 5.

Expos. 13. Water in Baptisme doth signifie both Christs Bloud, by which all our sinnes are washed away, and Christs Spirit, by which wee are regenerated, Rom. 6. 3. Matth. 3. 11. Iohn 1. 26. Col. 2. 12. Wherefore the inward grace in Baptisme, is the pardon of our sinnes, and renewing of our nature, Tit. 3. 5.

Q. *To what condition doth the party baptized bind himselfe?*

An To beleeve *d* in 14 Christ, and *e* to forsake his sins, *d* Act. 8. 37. *e* Mat. 3. 12.

Expos. 14. Gods promise to us, and our promise to God, implyed in the covenant, is sealed in Baptisme, Acts 16. 14, 15. 31, 32, 33. so that wee bind our selves thereby to the performance of our duty. Infants baptized have not the use of reason, much lesse faith to beleeve; but yet as they be in the covenant, so they oblige themselves to beleeve in Christ, and depart from iniquitie; which they are bound to performe, when they come

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to yeeres of discretion, Acts 2. 39. with 2 Cor. 6. 17, 18.

Q. *How oft ought a man to be baptized?*

An. It is enough [15] once to be *f* baptized: for baptisme is a pledge of our *g* new birth, *f* Act. 7. 8. *g* Tit. 3. 5.

Expos. 15. Wee never read that Christ or his Apostles did administer Baptisme more than once to one man. And Circumcision, the seale of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was only once applyed by Gods appointment, Gen. 17. 23, 24, &c.

Q. *Who ought to be baptized?*

A. Infidels *h* converted to [16] the faith, and [17] Infants *i* of one, or both christian [18] Parents, *h* Acts 8. 12. *i* Acts 2. 39. 1 Cor. 7. 14.

Expos. 16. All they who be within the covenant, and such only are to be received into Baptisme.

17. Infants of Christian Parents are within the covenant, to them appertaineth the promise of forgiveneſſe of sinnes, and the Kingdome of God. Also circumcision amongst the Iews, which answereth to our Baptisme, was administred to Infants,

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saints, Gen. 17. 12. and 21. 1. 4. Luk. 1. 59. and 2. 21. And when *the faithfull* which the Scripture saith, *were converted with their whole household, and baptized*, it may probably bee thought, there were some children amongst them of those households, who were not excluded, Acts 14. 14, 15.

18. Though we acknowledge such only to be sincere Christians, who serve God with upright hearts, Rom. 21. 28, 29. yet those are not denied to be Christians, who make so much as a generall profession of Christ, Act. 11. 26. 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. *What is the Lords Supper?*

A. A [k] Sacrament of our continuance and growth in Christ. [k] 1 Cor. 10. 16.

Expos 1. Christ is given to be spirituall nourishment unto the Soule, that wee might grow and increase in him, Iohn 6. 33. 48, 50, 51, 52, 54, 56. as plants are not only grafted, but doe grow in the stock: and this is sealed in this Sacrament.

Q. *Who is the author of this Sacrament?*

An. The Lord Jesus [a] in the same night

night [3] that he was betrayed, [l] 1. Cor. 11. 23, 24.

Expos. 2. Christ who is the Lord and head of his Church, Act. 10. 36. Eph. 1. 22. Col. 1. 18. having authority to institute Sacraments, Matth. 28. 18, 19. and power effectually to performe whatsoever is signified and sealed therein, Ioh. 1. 4. Eph. 5. 1. 4. did in his owne person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest work of love that ever was, having his thoughts wholly bent to procure the eternall good of his Elect; then did hee out of his infinite love, even in the same night that hee was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the testament, ought to goe before the death of the testator. This should stirre us up with care and reverence to receive this pledge of Christs love, and to come unto it as unto a spirituall feast, being perswaded that Christ will respect us now he is glorified, seeing hee did not forget us in his agony and passion.

Q. *What is the outward signe?*

An. Bread [4] and [m] wine, with the actions

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ons pertaining to them, as breaking, giving, receiving, eating, and drinking. *m* Mat. 26. 26 27 28.

Expos. 4. Besides that Bread and Wine are most usuall, fit, and necessarie nourishment, Psalm. 104. 15 they doe of all others best serve to expresse the body and bloud of Christ, Ioh. 6. 33. Leavened or unleavened bread are of free use, Acts 20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath substance in it. The use of the Wafer-cake is justly blamed as superstitious, by our Church. And because the Sacrament is a spirituall feast; therefore the finest bread, and pure Wine is of most laudable use. Out of niggardlinesse to mix water with wine, savoureth of an ill minde, Malac. 1. 7, 8. Christ being not only the true, but the sufficient nourishment of the soule, intending to give us a full meale, appointed both bread and wine, and that severally to be used in the Lords Supper, 1 Cor. 11 23, 24. So that it is sacriledge to deliver this Sacrament in one kind only, and presumption not to administer them severally, seeing Christ intended to set forth his violent death, wherein his

body and bloud were separated.

5. The bread is to be broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his bloud shed. Matth. 26. 26, 27, 28. Act 20. 7.

Q. *What is the inward grace?*

An. Christ *n* with all *6* the benefits of *7* his death and passion, *n* 1 Corinth. 11. 24.

Expos. 6. Not only Christ his benefits, but even Christ himselfe is offered unto us; for wee cannot be partakers of the benefits of Christ, unlesse wee be united unto him. Ioh. 15. 2. Eph. 4. 16. Col. 2. 19. Christ is truly and spiritually present in the Sacrament, exhibited to the faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, Acts 3. 21. with Matthew 28. 6. Ioh. 16. 18.

7. The Bread signifies the body of Christ, the Wine betokeneth his bloud; the breaking of the Bread setteth forth the crucifying of Christ, &c.

Q. *What is the duty of the Minister in*

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the administration of the Sacrament?

An. To [o] consecrate [8] it by [9] declaring the institution thereof, & [10] prayer joyned with thanksgiving [11]: as also to break the bread, and afterwards to deliver the bread and wine to the people of God, [o] 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark. 14 22. Luk. 22. 19.

9. To consecrate, is to set apart the bread & wine unto an holy use. 1 Tim. 4. 5. Exod. 13. 2. and 22. 29.

9. If Christ had not instituted this use of bread and wine, it could never have had the being, efficacie, and vertue of a Sacrament; therfore the institution ought to be declared.

10. God is ever ready prest to bestow a blessing upon his ordinances, Mal. 3. 10. Psal. 81. 13. but yet looketh to be sought unto, Ioh. 4. 10. Act. 6 2. 4. and 4. 31. therfore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

11. The work of our Redemption being lively set forth in this Sacrament; praise to God for that benefit ought not to be omitted. Rev. 5. 9. Psal. 103. 4 Rev. 1. 5, 6. Zach. 9. 9.

Q. *What is hereby signified?*

An. The action of God the Father, offering Christ to all, and bestowing him *p* effectually upon the worthy receiver. *p* 1 Cor. 10. 16.

Q. *What is the duty of the receivers?*

An. To *q* receive the [12] bread & wine delivered, and to [13] eat and drink thereof, *q* Matth. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos. 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemely to have the bread put, or the wine poured into the mouth, Matth. 26. 26. 1 Cor. 14. 40.

13. Eating importeth more than to suffer a thing to melt in the mouth; for common bread fit for nourishment, which should be used, should by chewing, &c. be prepared for the stomack.

Q. *What is signified hereby?*

A. Our *r* receiving and feeding upon Christ by faith. *r* 1 Cor. 10. 16.

Q. *Is it sufficient to receive this Sacrament once?*

An. No: but *s* we must receive it [14] often, *s* Act. 2. 42. and 20. 7.

Expos. 14. Christs commandement,

1 Cor.

1 Cor. 11. 26. the Apostles practice, Acts 20. 7. our owne necessity, weakenesse of faith, 1 Sam. 27. 1. Mark. 16. 14. dulnesse of understanding, Ioh. 20. 9. Mark. 8. 17, 18. forgetfulnesse, Luk. 24. 9. and spirituall wants and decayes in grace, Matth. 24. 12. Rev. 2. 4. and 3. 2. doe require that we receive this Sacrament often. Rev. 3. 2, 3. We must receive it as often as it is administred in that Congregation where wee live, unlesse wee be justly hindered; or companies in great Parishes be sorted for severall dayes, because they cannot communicate all at once, Numb. 9. 13. 2 Chro. 30. 13. Act. 2. 42. Matth. 22. 5, 6. 1 Cor. 10. 16.

Q. *For what end and use ought wee to receive this Sacrament?*

An. To *t* confirme our [15] faith, communion with Christ, and all saving graces in us; to keepe [16] in *u* remembrance the Lords death untill hee come againe, and to testifie *w* our love one unto another. *t* 1 Cor. 10. 16. *u* 1 Cor. 11. 24. 26. *w* 1 Cor. 12. 13.

Expos. 15. The increase of faith, and of communion with Christ, inferre necessarily an increase of all graces, which spring

threeas from the root, Ioh.15.4.Eph.2.21,22.Ioh.7.37.

16. This stirreth up a more serious thinking on Christs love and goodnesse in his death, and so preserves the same more truly in memory. And by eating this bread, and drinking this wine, men doe professe & after a sort preach unto others, unto the worlds end, the mysterie of the Gospel; the summe and substance whereof consisteth in the death of Iesus Christ, and the fruits that flow there-from, shadowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

A. Unworthy x receivers 17 are guiltie of the 18 body and blood of the Lord, and do eat and drink judgement to themselves, x 1 Cor.11.27.29.

Expos. 17. Vnworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without due reverence and respect to the mysterie contained in them, 1 Sam.6.19.2 Sam.6.6. 2 Chro.30.20. or to the holy ends why they were ordained, or to the person by whose authority they were appointed, 1 Sam.2.29.with Rev.3.4.Luk.3.8.

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18. To be guilty of the body and bloud of the Lord, is to offer a speciall wrong and injurie to the person of Christ, and his sufferings, and in a speciall manner to sinne against the work of our redemption, which is fully set forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

An. Such as know their [19] misery by sinne, the remedy thereof in Christ, and by the [20] doctrine of the Sacrament; with all earnestly [z] longing [21] to be satisfied with the bread of life. y Matth. 11. 28. z Exod. 12. 26, 27 Rev. 22. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: unlesse we know Christ, our misery without him, and the exceeding benefits of his death, wee can never desire, Ioh. 4. 10. or rejoyce in thanksgiving for that mercy, Rom. 7. 25. Eph. 2. 1. 4. & 5. 8. 1 Tim. 1. 13, 14.

20. This Sacrament is a signe and seale: therefore before wee can use it well, or prepare to receive, or examine our selves how wee receive, 1 Cor. 11, 28. we

must have understanding, Exod. 12. 26, 27. Iosh. 4. 6 2 Chro. 30. 22.

21. The thirsty, who are ever lowly, are the only welcome guests unto the Lords table. Ioh. 7. 37. Rev. 22. 15. This desire is stirred up in us, by a consideration of the necessity of the Sacrament, our own want thereof, Matth. 9. 12. the benefits bestowed therein, Psal 63. 1, 2, 3. Prov. 4. 7. and the helps wee have thereby to quicken and confirme our faith.

Q. *What else is required in them that come to this holy Table?*

An. Renewed [22] hatred of all *b* sin, an hearty endeavour *c* to overcome naturall passions, and an utter and well advised *d* forbearing of grosse sinne; willingnesse to *e* be strengthened in [23] faith, & a longing *f* desire for [24] the good of our brethren. *b* Luk. 3. 12, 13. *c* Matth. 18. 3. *d* Luk. 14. 28, 29. &c. *e* Matth. 5. 6. *f* Mark. 11. 25. Matth. 5. 23, 24.

Expos. 22. Hee that loves sinne, cannot truly thirst after Christ Matth. 11. 28. beleeve in God, Mark. 1. 15. Act. 15. 9. 1 Ioh. 3. 3. 1 Cor. 15. 17. or have communion with him. 2 Cor. 6. 14. Psal. 5. 4. Amos 3. 3. 1 Ioh. 1. 6. Sinne is of a loy-

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ling nature, and doth defile Gods ordinances unto us. Tit. 1. 15. Hag. 2. 13, 14. Heb. 10. 22. Numb. 9. 6. 2 Chro. 23. 19. It sufficeth not that we hate all sinne, but this must be renewed by labour and care, Matth. 18 3 Gen. 35. 2. Amos 4 12 Luk. 3. 12, 13, 14. to see more throughly the vilenesse and multitude of our particular sinnes, Rev. 3 2, 3. Ier. 3. 13. purge the heart of them, by judging and condemning, Iam. 4 8, 9, &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter. Ier. 31. 19, 2 Tim. 1. 6.

23. We should desire to have our faith encreased before wee come to the Lords Table: for faith was required of such who did desire to be baptized, Act. 8 37. and 16. 33, 34. It is the eye by which wee discerne, 2 Cor. 3. 18. Ioh. 3. 14, 15. and 8. 56. and the hand by which wee receive Christ, Iohn 1. 12. and 6. 35. making this feast of the Lords exceeding sweet. Psalm. 119. 103.

24 When wee come to the Lords Table, wee professe our selves to be children of the same Father, 2 Cor. 6. 18. the redeemed of the same Lord, 1 Corin. 8. 6.

such

such as be guided by the same spirit. 1 Cor. 12. 13. ruled by the same word, fed at the same table, 1 Cor. 16. 17. members of the same body, Eph. 4. 4, 5, 6. and heires of the same Kingdome, Rom. 8. 14. 17. should we not then heartily desire the good of one another, both in soule and body. Eph. 4. 3. 1 Pet. 3. 8.

Q. *What if a man finde himselfe weake in faith, and full of doubting?*

A. He must bewaile *g* his [25] unbeliefe, pray for faith, seeke to have his doubts resolved, and so receive to be further strengthened [26] in *h* beleeving. *g* Marke 9. 24. *h* Iudges 6. 37, 38. Exod. 12. 1, 2, 3, 4.

Expos 25. Vnbeliefe hinders the sweetnesse of the Lords ordinances, Ioh. 6. 54. 63, 64. godly sorrow for it quickens a desire, and makes way for the increase of faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.

26. The weake were admitted by Christ unto this Table, Ma. 26. 26. with 26. 56. Mark. 16. 14. Acts 1. 6. The Sacrament was ordained not onely for the strong

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ſtrong man, but even for babes in Chriſt, that they might wax ſtronger, Rom. 4. 11. 1 Cor. 3. 2, 3. they may therefore approach unto this banquet, being invited by the Maſter of the feaſt. Prov. 9. 6. Mat. 22. 9. Luk. 14. 21, 23.

Q. *How ought a mans heart to be affected in receiving the Sacrament?*

A. With *i* reverence, *k* ioy, and [27] comfort, *l* meditating on the outward ſignes, and what they ſignifie; the dainties prepared, and love of him that prepared them; our communion with Chriſt, his graces, and faithfull people, whereby the heart is *m* ſtirred up to thankſgiving, *i* Exod. 3. 5. Gen. 28. 17. *k* Deut. 16. 15. *l* 1 Cor. 11. 25. *m* 1 King. 8. 66.

Expoſ. 27. From that which we noted before touching the actions of the Miniſter, and the people in the deliverie and receiving of this Sacrament, wee may learne how we ought to behave our ſelves in this holy buſineſſe. Exerciſe the eye in ſeeing the elements, and the actions belonging thereunto, Exod. 24. 8. the eare in hearing the myſteries explained; the hand in receiving the elements, and the taſte in feeling the comfort of them.

Exerciſe

Exercise also the mind in meditating and remembring of Christs sufferings, and the love of God, not only giving his Sonne to die for us, Iohn 3. 16. but offering and sealing unto us our redemption thereby; and stirre up the heart to receive Christ, Esa. 64. 7. and mourne for sinne, Zach. 12. 10. desire Gods favour, rejoyce in his love, Nehe. 8. 10. stand in awe before him, Psal. 5. 7. fearing after an holy manner, lest by any unruly affections, or unfitting gesture, wee shew the least want of due esteeme, and joy in his presence, Psal. 2. 11. and 4. 4. 1 Cor. 11. 10. and 14. 40.

Q. *What must we doe after we have received?*

An. Wee must [28] endeavour to finde an increase of faith, love, and all saving graces, abounding more and more in well-doing, *n* Proverb. 4. 18. Ezek. 47. 12.

Expos. 28. The receiving of the Lords Supper is a renewing of our covenant with God, Exod. 13. 9. Genes. 17. 11. 2 Chro. 30. 29. therein wee feed spiritually upon Christ, 1 Cor. 10. 16. are refreshed by him, and by faith draw vertue from him;

him, Rom. 8. 2. Phil. 4. 13. therefore after we have received, we must grow more in grace and knowledge. If wee speed not well after wee have received, commonly our want of preparation was the cause thereof, or defects willingly admitted in the act of receiving. 2 Chron. 30. 19. 20. Iudg. 10. 14, 15. But care must be taken, that out of dislike of our selves, wee doe not dislike, or denie that measure of grace, which the Lord bestoweth upon us; neither must wee be over-hasty: the Lord doth not alwayes poure his gifts upon us, the same day that wee come unto him in his holy ordinances. Psa. 97. 11. Cant. 3. 4. and 5, 6.

Q. *What order hath the Lord left in his Church to keepe his ordinances from contempt?*

An. The unruly [29] should [30] be *o* admonished, the [31] obstinate *p* excommunicated, [32] and the penitent after their fall [33] restored and *q* comforted, *o* 1 Thes. 5. 14 *p* 1 Cor. 5. 4. *q* 2 Cor. 2 6, 7.

Expos. 29. They are unruly, who are inordinate, live dissolutely, and such who are knowne by speech, gestures, and deeds, not to walk according to the rule

rule of the word; or busie-bodies, vaine boasters; idle, &c. 2 Thes. 3. 11, 12. or be fallen into any outward sinne, 1 Cor. 6. 9.

30: Such persons being members of the Church, 1 Cor. 5. 11. 12. should be reprehended for their sinne, certainly knowne both to be sinne, and to be committed by them. Lev. 19. 17. Admonition must be performed with meekneſſe and discretion, Gal. 6. 1, 2. 2 Tim. 2. 25. sometimes also with zeale and severity, 1 Cor. 4. 21. Gal. 3. 1. fitted to the person sining, the sinne committed, and the manner of doing. Numb. 12. 9, 10, 14. If the sinne be private, knowne to few, the admonition must be private, Matth. 18. 15. Luke 17. 3. if knowne to part of the Church, admonition must be before them that know it: if knowne to the whole Church, the admonition must be publick, 1 Tim. 5. 20. unleſſe it be knowne by their fault, that have publiſhed it without cause. But alwayes respect is to be had to the condition of the party offending, 1 Thes. 5. 14. and that must be done, which tends most to the edification of the Church, 1 Cor. 14. 26. If admonition

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31. Such are to be held obstinate who despise the Churches admonition, and will by no meanes be reclaimed from their sinne, notwithstanding the long suffering, which the Church hath used towards them. Matth. 18. 17. Tit. 2. 10, 11. 2 Tim. 2. 25.

32. To be excommunicated, is to be debarred from the publick ordinances of God, and societie of the faithfull, both publick and private, 1 Cor. 5. 3. 11. 12. 1 Tim. 1. 20. 2 Thes. 3. 6. 14. so farre as necessity will permit, either in respect of their generall, or particular calling, 1 Cor. 7. 20. and 7. 10, 11. 12. with Eph: 5. 31. The end of these censures is the humbling and reforming of the sinner; 1 Cor. 5. 5. 2 Thes. 3. 14. the terrifying of others; Tim. 5. 10. and keeping the ordinances of God in reverence. 1 Cor. 5, 6, 7.

33. The censures of the Church are medicines to cure, not poisons to destroy, inflicted for to humble, and bring into the

the right way such as have gone astray, when a sinner doth truly lament the evill of his life, and is unfainedly sorrowfull, hee is to be received againe into the bosome of the Church, and comforted, lest Sathan by his devices should bring him to despaire. 2 Cor. 2. 10, 11. 1 Thes. 5. 14.

Q. *Besides the fore-named meanes, are there not some other profitable for the increase of faith?*

An. Yes: *r* reading [1] or [2] hearing the Scriptures read in *s* publick and *t* in [3] private, [4] meditation *u*, and *w* conference 5, *r* Rev. 1. 3. *s* Act. 13 15. *t* Act. 8. 28. *u* Luk. 2. 51, *w* Heb. 3. 13.

Expos. 1. The reading, or hearing of the Scripture read, doth furnish the mind more with knowledge, 1 Pet. 1 19. Prov. 1. 5. Deut. 11. 10 20. and work upon the affections, Deut. 17. 18, 19. 2 Kin. 22. 11, 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare us from sinne, or to humble us for it. 2 Chro. 34. 19. 27. and the promises for our comfort and incouragement.

2. As God requires that the Scriptures should

should be read in publique. 1 Thes.5.27. Col.4. 16. so thereby he hath promised, that his people may learne to feare him, Deut.31. 12, 13.

3 Private reading maketh the publick Ministery more profitable, Acts 8.30,31. inableth us better to iudge of the Doctrines taught, Acts 17. 11. thereby wee are better fitted for the combat, 1 Tim. 4. 13. 15. and many evils are prevented, Esa.8.19.20. Psal.119. 9. Iob 22.21.

4 Meditation is availeable for the getting of grounded and setled knowledge, 2 Tim.2.7. Psal. 119. 99. and the increase thereof, 1 Tim. 4. 13. 15. it strengtheneth memory. 119. 15. 16. enlargeth our delight in good. Psal. 104. 34. Psal. 119. 16. discovereth corruption, purgeth the heart of idle and unprofitable wandrings, addeth life and strength to holy duties, Gen. 24. 63. Psal. 143. 5. 6. and hereby we grow more inwardly acquainted with God. Psal. 77. 10. 11. 22. this duty must bee practised every day more or lesse. Psal. 119. 97.

5. All such who with wisdome. Pro. 10.32. and 15.22. Psal. 37. 30. reverence, 1 Pet. 4.11, love, the spirit of meeknesse

and gentleneſſe, Tit. 3. 2. Col. 4. 6. Ph. 2. 2, 3. and a deſire of reaping good, do conferre religiouſly, ſhall prevent rotten ſpeeches, Epheſ. 4. 29. hardneſſe of heart. Heb. 3. 13. and much evill; Eccl 5. 2. ſhall increaſe in knowledge, Pro. 1. 5. be reſolved of their doubts, Col. 3. 16. 1. Theſ. 5. 11. Iob. 16. 4. 5. armed againſt falling, Acts 11. 23. Iudge. 2. Pro. 18. 8. and quickned from their dulneſſe. Heb. 10. 33. This will kindle deſire of more fellowſhip with Chriſt, Cant. 5. 16. and ſweeten the communion of Saints. Rom. 1. 11. 12. 1 Theſ. 3. 2 Rom. 15 32. 24. v. Theſe duties muſt carefully bee practiſed of every man, as hee hath opportunitie and meanes. Maithew 25. 27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinary meanes, whereby faith is increaſed: be there not alſo ſome extraordinary meanes?*

An Yes; and theſe be holy [x] faſting, holy [y] feaſting and religious [z] vowes.

[x] Luke. 5. 35. [y] Eſt. 9. 17 [z] Pſal. 50. 14.

6. By extraordinary duties are meant ſuch, which be of more ſeldome and rare practiſe, though they muſt bee uſed oft, as God giveth occaſion, and when hee calleth

calleth thereunto.

Q. What is an holy fast?

An. A religious [a] abstinence from all [b] the labours of our calling, and [c] comforts of this life, so far as comlinesse and necessity will permit, that wee might be more seriously [d] humbled [8] before God, and more fervent in prayer, [a] Hest, 4.16. b Lev. 23.28. c Exod. 33.5. d Dan. 9.9.11. Lev. 23.27.

Expos. 7. A fast is to be kept as a Sabbath unto God. Lev. 23. 28. Esa. 58.13, 14. And therefore as upon the Sabbath, such businesses of this life must bee avoided, that agree not with the Sabbath.

8. By the comforts of this life, we are to understand meat, drink, and apparell; recreation, and all other delights, Dan. 10.3. Cor. 7.5.

9. With fasting must be joyned a serious meditation of our sinnes. Ezr. 9.4. 6. Neh. 1.6 7. Gods judgements. Neh. 9.35. 36,37. and our speciall wants. Dan. 9.11. 18. The person meet for this exercise must be no novice in religion. Luke 5. 36, 37. Matth. 9, 15. 16. A fast is either of one alone, 2 Sam. 12.16. or of the whole

family Zac. 12. 12. or of a particular congregation, or of the whole Church in generall. Iudg. 20. 26.

Q. *When ought we to fast?*

A. When we feele or *e* feare some grievous [10] calamity upon us, or hanging over [11] our heads; want some speciall [12] blessing, are pressed with some speciall sinne, or goe about some weighty *f* matter. *e* Hest. 4. 16. Esr. 8. 21. *f* Act. 13. 2.

Expos. 10. As sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather, &c. Ezek. 14. 21. with Esa. 22. 12, 13.

11. These judgements hang over our heads, which our sinnes, and the sinnes of the land have deserved, and crie for, Amos. 8. 5. 8. Iam. 5. 4. Genes. 18. 20. and which God hath threatned by his word and ministrie. Zeph. 1. 3, 4, 5. with Zach. 1. 6. Lam. 1. 13, 14. 20. with 2. 17. and hath inflicted formerly upon like transgressors. Ier. 7. 12. Amos. 6. 2, 3.

12. Notwithstanding the ordinary and dayly prayers of his people, the Lord in great wisdome will see them want some speciall good thing, that they may seeke him more earnestly in the use of the duty

of

of fasting. Iudg. 20. 28.

Q. What is an holy feast?

A. An [13] extraordinary [g] thanksgiving for some notable deliverance, out of some desperate danger; testified [14] with feasting before God, with ioy and gladnesse, sending presents to our friends, and [h] portions to the needy. [g] 1 Chron. 16.8. and 29. 10, 11. [h] Neh. 8. 19. Hest. 9. 22.

Expos. 13. In a day of extraordinarie thanksgiving there should bee a serious remembrance of Gods benefits. Psal. 116. 6. and 103. 2. whereby we should bee stirred up after a fervent manner to yeeld praise to the Lord. Psal. 34. 3 and 35 27. Exod. 15. 2. and reioyce before him heartily. Deut. 12. 12. tying our selves unto him by renewing our covenant. Ioh. 2. 9. Deut. 29. 3. 10, 11, 12, 13. 2 Chron. 15. 11, 12. and learne to bee more confident in him, having experience of his great goodnesse. Psalme 3. 5. 6. and 52. 9.

14. On the day of thanksgiving wee may have a more liberall use of Gods creatures, both in meat and apparell, than is ordinary. Neh. 8. 10. Hest. 9. 22.

But this must bee used in moderation and sobrietie, that men may bee better fitted for the exercises of religion. 1 King. 8.65. This Exercise, if it be publique, must bee ioyned with the preaching of the word; if private, with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. *What is a religious vow?*

A. A solemne [i] promise unto God, made by a [15] fit person of some [16] lawfull thing, which [17] is in his choice, to testifie his love and [18] thankfulnesse, [i] Deut. 23. 21, 22. Prov. 20. 25.

15. Such persons are fit to vow, who have knowledge, iudgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same. Eccl. 5. 2.

16. A man may not vow an unlawfull, vile or superstitious thing; Deut. 23. 18. for we are obliged to avoyd all evill, yea all appearance of evill. 1 Thess. 5. 22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept. Iudg. 11. 30, 31.

17. What we are not able to performe either by reason of the common frailty,

of

of all men. Eccl. 5. 5. with 1 Cor. 7. 7. or of our subiection unto others, we may not vow, as the wife, child, servant, may not vow, without the liberty of their superiours, Num. 10. 3. 4. 6. 7. 8. 12. That thing is not to bee held in our free choise which we are necessarily bound unto before our vow. Lev. 27. 26. Deut. 23. 22. 23. But yet to quicken and stirre us up the better to the performance of our dutie, it is lawfull to renew the covenant and vow, which we made unto the Lord in Baptisme, Psal. 119. 106. To God vowes were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving. Psal. 65. 1. and 66. 13. 14. and 116. 14. Iohn 2. 9.

18. Vowes should bee performed speedily. Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If we vow rashly, the rashnes is to be repented of, the vow otherwise lawfull is to be performed; but a vow should not in any wise be the bond of iniquity. Matth. 15. 5, 6. 1 Sam. 25. 22. 39. Acts 23. 21.

Q. Can faith being wrought and confirmed in us be fruitlesse and unprofitable?

An. No: for it [k] worketh by love,

[k] Gal. 5. 6.

Expos. 19. By faith wee are knit unto Christ. Rom. 11. 19, 20. Eph. 3. 17. and cannot be utterly fruitlesse. Iohn 15. 5. seing wee receive the sappe of grace from him. Ioh. 1. 16. Col. 1. 19.

Q. *What is the principall worke of faith?*

An. It [20] purifieth / the heart. Acts 15. 9.

Expos. 20. To purifie the heart is to abate and crucifie the power of sinne in the beleevers, and by little and little to renew them in holinesse and righteousnesse, Gal. 5. 24. and 6. 14. The spirit of God is the author of Sanctification. Ioh. 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed. Col. 2. 12.

Q. *What followeth thereupon?*

An. A fighting [21] and combating against sinne and corruption. Gal. 5. 17.

Expos. 21. Those that are sanctified, are sanctified in every part. Col. 2. 11. 1 Thes. 5. 23. Eph. 4, 24. Col. 3. 10. and yet but in part. Prov. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25. whence followeth

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a ſpirituall combate, not of the mind with the will, or the will with the affections onely, Numb. 22. 34. nor of divers deſires onely, in reſpect of ſundry and different conſiderations; but of the part regenerate with the part unregenerate, Gal. 5. 17. as of the minde regenerate with the mind unregenerate and ſo of the will, &c. This cumbat is continuall, againſt the firſt motions to ſinne, not onely againſt outward groſſe evill, Rom. 8. 13. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man ſanctified cannot doe what hee would, Gal. 5. 17. ſometimes hee is grievouſly foiled by the fleſh, Matth. 26. 40, 41. but in the end the ſpirit ſhall get the victorie. 1 Iohn. 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.

Q. What elſe?

A. A renouncing of [l] all evill in [22] affection, and of [23] groſſe [m] ſinne in life and converſation. *l* Act. 2. 38. *m.* Act. 19. 18. 19.

Expoſ. 22. A pure heart can no more delight in evill, than a cleane fountaine can ſend forth corrupt waters. Pſal. 24. 4. Eſa. 32. 6. 8. Pro. 12. 5. therefore a purged heart muſt renounce all evill. Ezek. 36.

26.

26. 27. Ier. 32. 39. 40.

23. The will is the commander of the outward man. 2 Cor. 8. 11. if it bee turned unto God, the conversation must needs be reformed. Ier. 3. 14. 17. 1 Sam. 12. 20. 21. 1 King. 8. 48. 49.

Q. *What is a third thing that followeth hence?*

A. Love [n] and [24] delight in that which is good, ioyned with a sincere [25] desire, purpose, and [o] endeavour daily to amend whatsoever is amisse, and to [p] lead a life according [26] to the law of God. n Ps. 119. 97. o Phil. 3. 13. 14. Acts 11. 23. p Psal. 11. 6.

Expos. 24. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with ioy to that which is good. Ezek. 36. 27. Ezek. 11. 19. 20. Rom. 6. 19. Psal. 86. 11.

25. The true beleever hath laid aside the practise and desire of all sinne. Psal. 119. 113. 128. 163. not onely out of a foresight of the ill consequences, and fearefull evils that may fall, 1 King. 8. 47. Ezek, 18. 28. Luk. 15. 17. but even out of love to the chiefest good, and all goodnes

goodnesse, 2 Cor. 5. 14. and that with a true purpose, Psal. 119. 106. Act. 11. 23. and well advised deliberation: Ruth. 1. 16. therefore hee is willing to espie out, and reforme whatsoever is out of order. Psalme 119. 59. But note heere, that all have not the like measure of grace. Rom. 12. 3. neither can with like victorie overcome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not wax proud, Rom. 11. 20. Galat. 6. 1. Rom. 14. 3. nor the weake be dismayed overmuch. Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe see that many waies they are bound to obey, Psalme 100. 2. 3. and 86. 13. 1 Cor. 6. 19. 20. 1 Pet. 1. 17. 18. and also that it is a blessed thing to beare the yoke. Mat. 11. 29. 1 Iohn 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. and so they resolve to deny their owne will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1 Pet. 4. 2. 3.

Q. *Wherein is the summe of the Law contained?*

A. In the q tenne 1 Commandements,

q Deut. 10. 4. and 4. 13.

Expos. 1. These tenne Commande-

ments

ments are an abridgement of the whole Law, the full exposition whereof is to be found in the bookes of the Prophets, and Apostles, and holy men, who wrote by inspiration of the Spirit. Exod. 34. 27. 1 King. 8. 9, Matth. 22. 40. for the right understanding of the ten Commandements, called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soule and conscience to entire obedience. Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precept is to bee drawne from the maine scope and end thereof. Matth. 5. 33, 34, 35, 36, 37.

3. The Commandement which forbiddeth a sinne, commandeth the contrary duty; and the commandement which requireth a duty, forbiddeth the contrary sinne. Psal. 34. 12. 14. Esa. 1. 16. 17. Mar. 3. 4.

4. Vnder one vice expressely forbidden all of the same kind, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Matth. 5. 21. 22.

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17.18.1 Iohn 3. 15.

Vnder one duty expreſſed, all of the like nature are comprehended, as all meanes, effects, and whatſoever is neceſſarily required for the performance of that duty: and therefore in divers, yea in all the commandements one and the ſame duty may in divers reſpects bee commanded, and one and the ſame ſinne may be forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the woman underſtand that the precept concerneth her.

7. Where the duty of one man ſtanding in relation to another is taught, there is taught alſo the duties of all that ſtand in the like relation one unto another; as when the duty of one inferiour towards his ſuperiour is taught, there is taught the generall dutie which all ſuperiours owe to thoſe that bee under them, which inferiours owe to them that bee over them, and which equalls owe one to another.

Q. *How are they divided?*

A. Into two Tables. Deut. 5. 22. and 10. 1. 2.

Expoſ.

Expos. 2. From the Commandements, as they are set downe wee may observe. 1. That the Law is most perfectly wise, iust, equall, and strictly binding the consciences of all men without exception, and that continually. Deut. 4.5. &c. Psal. 19.7. &c.

2. For order of doctrine there is a perfect distinction of one commandement from another: but as touching practise they are so nearely knit together, that no one can be perfectly obeyed, unlesse all be obeyed, and hee that breaketh one commandement, transgresseth the whole law. Deut. 27.26. Gal. 3.10. Iam. 2. 10. 11.

3. The love of God is the ground of our love to our neighbour, 1 Iohn 4.20. and 5.1.2.

4. Our love to our neighbour is a testimony of our love to God. Romans 13. 8.9.10.

5. Such as bee truly religious must have respect unto all Gods commandements, Psal. 119.6.

6. The duties of the first Table are most excellent; and the breaches thereof more grievous than of the second, if equall

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equall proportion be observed, and comparison bee made. 1 Sam. 2.25. Esa. 7. 13.

7. If two Commandements cannot bee performed at once, the lesser must give place to the greater: so the love of God must bee preferred before the love of our neighbour, and morall duties before outward circumstances. Hos. 6.6. Matth. 12.4.

8. The Law is set forth as a rule of life to them that are in Christ, therefore our our obedience is to bee performed unto God in and through Iesus Christ, Matth. 16. 17. 18. 19. Exod. 19.6.7. 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetuall, to bee practised when the Lord giveth opportunity, and calleth thereunto.

Q. Which are the Commandements of the first Table?

An. The foure first, and they teach us the duty, which wee owe unto God immediatly.

Q. Which are the Commandements of the

the second Table?

A. The six last, which instructs us in our duty towards our neighbour. Ephes. 6. 2.

Q. *Which is the first Commandement?*

A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. *What is the generall duties required in this Commandement?*

A. That in 3 mind, will, affection, and the effects of these we take the true God in Christ to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6. 7, &c. and 9. 1. Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2 Chron. 20. 20. Psal. 27. 1. 3. and 37. 5. love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. feare, reverence. Psal. 2. 10. 11. and 4. 4. 1 Pet. 1. 17. Matth. 10. 28. Ier. 10. 6. 7. and 5. 22. Levit. 19. 14. Psal. 130. 3. Rev. 15. 3. 4. hope. Lam. 3. 24. 26. Rom. 15. 13. Ierem. 17. 13. humility. 1 Pet. 5. 6. Mic. 6. 8. Gen. 32. 10. patience. Psal. 39. 9. Rom. 12. 12. Heb. 10 36. Iob. 1. 21. Ier. 14. 22. Ioy, Psal. 33. 1. zeale, or fervour

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of will, Gal. 4. 18. desire of Gods presence in heaven, Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 17. 20. invocation, Psal. 32. 6. and 65. 2. Phil. 45. 6. thankfulnesse. Psal. 75. 1. and 56. 12. 13. swearing by God alone, Deut. 10. 20 adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name, 1 Pet. 3 15. Matth. 13. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. What is the generall sinne here forbidden?

A. All 4 failing to give God that aforesaid honour, which is due unto him: or else in 5 whole, or in part giving it to any other.

Expos. 4. The sinnes forbidden are Atheisme, Psa. 14. 1. Tit. 1. 16. Exod. 5. 2. ignorance, Ier 4. 22. and 9. 3. Psal. 14. 3. error concerning God, Rom. 1. 23. Ioh. 5. 23. infidelitie, distrust, Heb. 10. 38. Isa. 7. 9. Ier. 17. 5. 6. presumption, Matth. 4. 7. 1 Cor. 10. 6. 10. Num. 15. 30. 31. want of love, 1. Cor. 16. 22. of feare or reverence, Psal. 36. 1. Deut. 28. 58. 59. prophanesse, Rom. 1. 30. 2 Pet. 3. 4. 5. Pro. 1. 22. despaire, Genes. 4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadnesse and hardnesse of heart, Rom. 2. 5. Luk. 2. 34.

and unthankfulneſſe, Rom. 1, 21.

5. Alſo pride, Acts 12, 23. Dan. 4. 26. 27. Luk. 18, 14. confidence in wit, wealth, friends, wicked devices. Ier. 17, 5, 6. and 49, 16. 2 Chro. 16, 12. carnall love, Mat. 10, 37. Ioh. 12, 43. 2 Tim. 3, 2. feare of man more than of God, Rev. 21, 8. Mat. 10, 28. Ier. 10, 2. baſe delights that draw the heart from the fountain of goodneſſe, Mat. 24. 37. Luk. 21, 34. and 14, 18, &c. Invocation of wood, ſtone, or Saints departed, Dan. 3, 2. &c. Eſa. 63, 16. ſacrificing to our nets, Hab. 1, 16. or bleſſing an Idoll, Eſa. 66, 3. 1 Sam, 31, 9. Pſal. 106. 28. dedicating holy dayes to the honour of Saints, Exod. 32, 6. or to the Croſſe profeſsing homage, or obedience to the Pope, 1 Cor. 7, 23. repreſenting God by an Image, Deut. 4, 12, 15. Eſa. 40, 18, ſociety of marriage with idolaters of this kind, Deut. 7, 1. Exod. 34. 21, 16. 2 Chro. 21, 6. ſeeking to wizards for help, Levit. 20, 6. 1 Sam. 28, 11. &c. and aſcribing any thing, whether it property, work, or glory that belongeth to the Lord alone, to any creature, or thing, though wee acknowledge it to be no god, Epheſ. 5, 5. Phil. 3, 14. Exod. 32, 8. Rom. 1. 23. 25.

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Q. Which is the second Commandement?

An. Thou shalt not make to thy selfe any graven Image, &c.

Q. What is the generall dutie which this Commandement requireth?

An. That we do [6] worship the true God purely, according to his will.

Expos. 6. The particular duties of this precept comprised under that generall are, hearing and reading the Word, and prayer, either publick or private, Mat. 28, 19, 20. Deut. 33, 10. Luk. 4, 15. and 11, 1, and 1, 10, 1 Tim. 2, 1. administraon of the Sacraments, Matth. 3, 1, 6. and 26, 26. &c. and discipline, Mat. 18, 15. &c. 2 Cor. 2, 6. 2 Thes. 3, 15. meditation, Psal. 1, 2. and 37, 31, and 77, 15, conference, Deut. 6, 7, Mal. 3, 16 fasting, Luke 5, 35. Acts 13, 2. and feasting, Esth, 9, 17, with all meanes and furtherance thereof. All which must bee approved, exercised, maintained, and performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4, 2, and 12, 32. Acts 17, 29, Esay 40, 18, 22, &c.

Q. What is the generall sinne forbidden?

A. All omission of Gods true worship when it is required, and all false worship, either invented by others, or taken up of our owne heads.

Expos. 7. The omission of any of the former particular duties required, as of hearing, &c. Luke 14. 19. Esa. 64. 7. is here forbidden. As also carnall imaginations in Gods worship. Act. 17 29. liking and approbation of our owne inventions, Numb. 15. 39. making images for a religious use, Levit. 19. 4. and 26. 1. worshipping God in, at, or before an image, 1 King. 19. 18. 2 Kin. 18. 1. adding to, or detracting from, or changing any thing of the word of God, instituting false Sacraments or offices in Gods Church, Deu. 4. 2. and 12. 32. 1 Kin. 12. 31. 32. will-worship, grounded onely upon good intent or custome; Matth. 15. 9. Col. 2. 18. 10. as Popish fastings, going on pilgrimage, vowes of povertie, single life, or any superstitious or vaine thing: tying Gods presence to time or place, Numb. 23. 28. 29. 1 Sam. 4. 4. 7. 2 Sam. 15. 25. Iob 4. 20. praying upon beads, maintaining of any idolatrous customes, as fit and decent

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Q. *What is the third commandement?*

An. Thou shalt not take the Name of the Lord thy God in vaine, &c.

Q. *What is the generall duty required in this Commandement?*

An. That wee should 8 use the titles, properties, works, and ordinances of the Lord with knowledge, faith, reverence, ioy, and sincerity, in thought, word, and conversation.

Expos. 8. The speciall duties of this precept are, reverent meditation of Gods titles, properties, and Word, Psalm. 8. 1. &c. psalm. 1. 2. and diligent observation of his workes, both of creation, and providence, mercy and judgement, psal: 104. 24. and 107. 43. Hearing the word, and calling upon Gods name, with desire, Psalm. 42. 1. care, diligence, Eccle, 4. 17. Iob 5. 27. constancy. Psalm. 122. 2. zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. ioy, Matth. 13. 44. and humi-

litie, Esa. 66.2. and 57.15. Receiving the Sacrament with due preparation and right affection, 1 Cor. 11. 21.28. Num. 9.6. &c. making confession of our sinnes with griefe, Ezr. 9. Dan. 9. broken-heartednesse, Psal. 51.17. and purpose of amendment, Iob. 39.37. 38. Speaking of Gods Word and works with sincerity, feare, and reverence, upon just occasions, Psalm. 119. 46 Deut. 28. 58. Swearing by the Name of God in truth, judgement, and equitie, being lawfully called thereunto, Ier. 4.2. using apparell, meat drink, sleep, recreation, &c. after a sanctified manner, with prayer, moderation, and to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4. 5. 1 Cor. 10. 31. and with an outward profession of religion, joyning an unblameable conversation, Phil. 1. 27. 1 Per. 3. 1, 2. Tit. 2. 10. Matthew 5. 16.

Q. What is the generall sin forbidden?

A. Omitting [9] the duty here required, using his [10] Name when we ought not, or otherwise than we should.

Q. When is the Name of God taken otherwise than it should?

A. When it is used ignorantly, superstitiously,

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fitiously, without faith rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Expos. 9. The speciall sinnes forbidden are omission or neglect to know, Psal. 92. 5. 6. &c. observe, Zeph. 3. 5. medieate, or make use of the titles, properties, ordinances, or works of God, Mat. 13. 19. and 7. 26. &c. and 10. And also light, unreverent, vaine, false, superstitious, or wicked thinking thereof, Mal. 2. 17. Psal. 50. 21. praying without understanding, 1 Cor. 14. 15. desire or care to speed, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Acts 28. 21. 22. receiving the Sacrament ignorantly, for custome, without holy preparation, and affection required, 1 Cor. 11. 17. &c. Swearing vainly, Ier. 5. 7. Matth. 5. 34. rashly, 2 Sam. 19. 7. Eccl. 9. 2. falsly, Zach. 5. 3. Ier. 5. 2. and wicked blasphemie against God, Levit. 24. 11. 2 Kings 19. 22. cursing and banning, 1 Sam. 17. 43. abusing the creatures in excesse, Amos 6. 1. &c, or su-

perstition, Col. 2, 20, 21, Gen. 32, 32, making a sport of sinne, Pro. 14, 9, Ier. 11, 15, and living scandalously in the profession of religion, 2 Sam. 12, 14.

Qu. Which is the fourth Commandement?

An, Remember the Sabbath day, &c.

Q. What is the generall duty heere required?

An. That the whole 11 Sabbath or Lords day be set apart from all common use, as holy to the Lord, both publiquely and privately in the practice of the duties of necessity, holinesse, and mercie.

Expos. 11. In this Commandement it is enioyned, that wee finish all our worldly busines in six dayes, Deut. 5, 23, and that wee rise betimes in the morning upon the Sabbath, Marke. 1, 35, compared with vers. 38, 39, Exod. 32, 5, 6, psal. 92, 2, and prepare our selves for the publique Congregation, by prayer, meditation, thankl-giving, and examination of our hearts, Eccles. 4, 17, psa. 93, 5, 2 Tim. 2, 19, going about the workes of mercy, and instant necessitie with heavenly mindes, Matth. 12, 1, &c. Luk. 13, 15. It

is

is also required that wee ioyne with the people of God in the publique Congregation, hearing the word read and preached, calling upon Gods Name, receiving the Sacraments, prayſing God for his mercies, ſinging of Pſalmes, 2 Kings 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exerciſes wee muſt bee all the while attentive, Act. 16. 14. reverent, Eſay 66. 2. and eager to get good, pſal. 42. 1. 2. not departing till the bleſſing bee pronounced, Ezek. 46. 1. 2. 10. Act. 10. 33. 1 Cor. 14. 16. After, the whole day is to bee ſpent with delight and cheerefulneſſe, in religious meditation, reading and conference, and workes of neceſſity and mercy, Eſa. 58. 13. 14. Acts 17. 11. pſal. 1. 2. Luke 24. 14. 17. 1 Cor. 16. 2.

Q. What is the generall ſinne here forbidden?

An. All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by needleſſe workes, words, or thoughts, about our callings or recreations.

Expoſ. 12. Here is forbidden idleneſſe or a negligent omiſſion of any duty required

quired, either in whole or in part, for matter or manner: as sleeping out the Sabbath in the morning, sleight preparing our selves for the publique assembly, absence from it, comming late, sleeping there, staring about, going forth before the blessing, misapplying the word Mat. 20.6. Acts 20. 9.

13. All prophanation of the Sabbath, or any moment of that precious time, with worldly cares, words, or businesse, is condemned also, Esay 58.13. as travelling journeyes, Exod.16.29.30. keeping faires, Neh. 13. 15. 16. 17. labouring in seed-time and harvest. Exod. 34. 21. going on trifling errands, &c. vaine recreations, as bowling, shooting, hunting, stoole-ball, &c. on this day are unlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is meet all and perpetuall to kæp one day in seven as holy: from the creation to the resurrection of Christ the seventh day was instituted; after Christ his resurrection the 14 first day of ȳ wæk was ordained and is to be kept for ever.

14. The work of our redemption is the greatest work that ever was; Iohn 3. 16.

16, and by Christ his resurrection from the dead, a new Creation was as it were finished: wherefore seeing that hee rose againe the first day, it was (as Divines agree) meet the Sabbath should bee changed to the first day, Acts 20. 7. 1 Cor. 16. 2.

Q. Which is the fift Commandement?

An. Honour thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

A. Not onely naturall parents, but also [15] all Superiours in office, age, and gifts.

Expos. 15. All Superiours are called by the name father and mother, 2 Kin. 2. 12. and 5. 13. Esa. 19. 13. because they are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerfully to performe their dutie. Houshold societie also is of all others the first, from which all others spring, by the encrease of mankind, Gen. 4. 1. 2. and 9. 1.

Q. What is it to honour?

A. To acknowledge the excellency that

that is in men by vertue of their place, and accordingly to yeeld it to them.

Qu. Are the duties of inferiours onely here intended?

An. No: but of superiours and equals also.

Q. What then is the generall duty required in this Commandement?

An. That we carefully [16] observe that order GOD hath appointed amongst men, and doe the duties which wee owe unto them, in respect of their places and degrees.

Expos. 16 Of all men as they stand in relation one to another, here is required wisdome, and justice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. love and diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15. and doing their duties modestly, Iob 31. 13. 14. and moderation in bearing with the defects of others Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Qu. What is the dutie of inferiours to their Superiours?

An. To be subiect, [17] reverent, and thankfull, bearing with their wants, and

and covering them in love.

Expoſ. 17. the wholſome lawes of Magiſtrates muſt carefully bee obſerved, Tit. 3. 1. 1 Pet. 2. 13. Romans 13. 2. their perſons reverenced, Prov. 24. 21. 1 Pet. 2. 17. and defenced with the goods, body, and life of the ſubiect; and to them tribute and cuſtome is freely and willingly to bee payed, Rom. 13. 6. 7. 2 Sam. 18. 3. and 21. 17. The Miniſters of the Goſpel muſt bee had in ſingular love for their workes ſake, 1 Theſſe 5. 13. their doctrine muſt bee received with gladnes of heart, Heb. 13. 17. Luke 10. 16. 1 Theſſ. 2. 13. themſelves defended againſt the wrongs of wicked men, Rom 16. 4. and made partakers of all good things for this life, Galat. 6 6. Wives muſt after a ſpeciall manner love, feare, and obey their husbands, yea though they bee froward; which muſt bee manifeſted in word and behaviour, Ephel. 5. 33. 22. 23. 24. Col. 3. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. they muſt be helpers to them in godlines, and in the things of this life Gen. 2. 18. 1 Pet. 3. 1. Proverb. 31. Children muſt imbrace the inſtructions of their parents, continue in feare and obedience to the end, not be-

stow themselves in marriage without their consent, Ephes 6, 1. Luk. 2, 51. Exod. 18, 19. Ruth 3, 5, Iudg. 14, 2, and minister freely unto their necessities, 1 Tim. 5, 4. Gen. 47, 12. Servants must wisely, faithfully, willingly, and painfully, bestow their time appointed in their governors service, Tit. 2, 9, 10. Eph. 6. 5, 6. Gen. 31, 38. 1 Tim. 6, 1, 2. submitting themselves to holy instruction, bearing rebukes and chastisements, though they bee uniust; without grudging, stomack, sullen countenance, answering againe, or resistance, Tit. 2, 9, 1 Pet. 2, 18, untill they can use some iust and lawfull remedy. Weak Christians must not censure the strong, for using their liberty, Rom. 14, 2, 3. Young men must give due respect to the aged, asking their counsell, rising up before them, giving them leave to speak before them, &c. Titus 2, 6. 1 Pet. 5, 5. Levit. 19, 32. Iob. 32, 46. Inferiours in gifts, must not grudge or disdaine their superiours, but seek to make benefit of the gifts that God hath given them, Ioh. 4, 19, Rom. 16, 1, 2, 3. &c. All these duties are cheerefully, dilligently, and faithfully to be performed to superiours,

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ours, though they be wicked and ungodly, in respect of the Commandement, will and authority of God, who hath so appointed, Psal. 119, 4, 14, 32, 117.

Q. *What is the duty of Superiours?*

An. To carry [18] themselves gravely, meekely, and after a seemely manner towards their inferiours.

Expos. 18. Magistrates ought by all good meanes to procure the good of their subiects, making holy and iust lawes for the maintenance of piety and iustice; appointing officers that be wise, couragious, and fearing God, to see iustice executed; and labouring to root out sinne by punishing offenders iustly, and incouraging the godly, 1 Tim. 2, 8. 2 Chron. 19, 5. &c. Rom. 13, 4. Deut. 7, 18, 19. Psal. 101, 6, 7, 8. 1 Pet. 2, 13. Esay. 49, 23. Ministers must labour in private reading, meditation, prayer, and publick teaching, by instruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching over their flocks, that their people bee not corrupted by false doctrine, or by scandalous conversation, 1 Tim. 4, 13, 16, & 3, 2, &c. 1 Sam. 12, 23,

Deut.

Deut. 33. 9. 10. Ezek. 33. 7. &c. and 34. 4. Acts 20. 28. Matth. 7. 6. Prov. 27. 23. Ezek. 44. 23. 24. Husbands must choose religious wives, dwell with them as men of knowledge, loving them dearly, bearing with their infirmities, protecting them, providing things necessary for their state and calling, allowing them competent maintenance, imployment, and liberty, specially for the service of God, reioycing and delighting in them, prudently admonishing them in great love and tenderneſſe, and praysing them for their faithfulneſſe, 2. Cor. 6. 14. 1. Pet. 3. 7. Eph. 5. 33. Gen. 34. 6. 7. Gen. 20. 16. 1 Sam. 30. 5. 8. Eph. 5. 28. 29. Exod. 21. 10. Prov. 5. 18. Gen. 26. 8. Esa. 62. 5. Gen. 30. 2. Iob 2. 13. Fathers must bring their children to holy Baptisme, Gen. 21. 4. Mothers must nurse their owne children if they be able. 1. Tim. 5. 16. Gen. 21. 7. 1 Sam. 1. 22. Both must bring them up in instruction and feare of the Lord. Eph. 6. 4. Deut. 6. 6. 7. 20. Exod. 12. 26. keepe them in subiection, traine them up in some honest labour and calling, Gen. 4. 1. 2. lovingly, and seasonably correct their faults, not without compassion and

sorrow

sorrow, Proverbs, 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. bestow them fitly in marriage, and that in due time, 1 Cor. 7. 36. 38. Ieremie 29. 6. and lay up some thing for them as ability will suffer, 2, Corinth. 12. 14. Prov. 19. 14. Masters must chuse into their houses true, and religious servants; and when they are entertained take care to informe them privately, and see that they serve God in publick also. Psalme 101. 6. Acts 10. 2. Iosh. 24. 15. Gene. 18. 19. Exodus 20. 10. provide and give them fit meate, lodging, wages, worke, time of refreshing, Prov. 27. 27. 1 Cor. 9. 9. Deut 24. 14. 15. Prov. 31. 15. take care of them when they bee sick, that they perish not for want of good attendance, Matth. 8. 6. and admonish, rebuke, correct them, if need require. Prov. 29. 19. Ephesians 6. 9. Col. 4. 1. Strong Christians must beare with the infirmities of the weak, seeking to build them forward, using their liberty aright, for edification, and not for offence, forbearing even things lawfull for the good of their neighbour, Romans 15. 1. 2. and 14. 13. 15. &c. 1 Cor. 8. 3. Old men should be examples of patience,

sobrietie, and holinesse, sound in faith, able to give good counsell and direction, Tit. 2. 2. 3. 4. Such as excell in gifts must not despise others, but imploy their graces for the good of them.

Q. What is the duty of equals?

An. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honour goe one before another, Eph 5. 21. Rom. 12, 10.

Q. What is the sixth Commandement?

A. Thou shalt do no Murther.

Q. What is the generall duty of this Commandement?

A. That by all meanes lawfull we desire and study to preserve our [19] owne person, and the [20] person of our Neighbour.

Expos. 19. The speciall duties of this Commandement in respect of our selves, are, love and care to preserve the vigor of mind, and strength of body, that they may be serviceable to the Lord, and fitt for our brothers good; Ephes. 5. 29. to which end wee must use cheerefulnesse, Proverb. 17. 22. sobrietie in care, meate, drinke, apparell, recreation, and use of

physick,

Physick, Matthew 6.34. pro. 25. 26. and 22. 3. as also moderation in labours Ecclesiasti. 4. 8. and sleepe; seeking lawfull meanes of refuge from violence and danger as giving soft words, courteous, answers, Iudg. 8. 2 3 Prov. 15. 1. flying and shunning the company of angry persons, Prov. 22.24. 26. using the benefit of law, Deuter. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour are, love, Rom. 13 8. rejoycing at the good of their persons, 1 Cor. 12. 25. 26. Rom. 12. 15. compassion and tenderneſse of heart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiving injuries, Col. 3. 12. 13. passing by some wants in mens words or actions, Eccles. 7. 2. 1. prov. 17 9. covering them with silence, taking all things in the best sence, 1 Cor. 13. 5. 7. courteous behaviour, Eph. 4. 32. easinesse to be entreated, Iam. 3. 17. gentle answers, prov. 1. 5. hearing our inferiours speake in their iust defence, Iob 31. 13. avoyding all occasions of strife, parting with our owne right sometimes for peace sake, Gen. 13. 8. 9. not neglecting any duty of

love and friendship, though we bee forced to goe to law for our right. Rom. 12. 18. Releeving the needy, visiting the sick, cloathing the naked, lodging the stranger, &c. Heb. 13. 2, 3. Iob 31. 19, 20. pleading for the life and person of the poore, and such as be wronged, and delivering them also, if it stand in our power. Pro. 24. 11. 12. using mildnesse in rebukes, and moderation in correction, Gal. 6. 1. yet according to the qualitie of the offence, Iude v. 22. 23. And in a word be harmelesse and innocent towards all men. Psal. 15. 3. taking care that they sustaine no harme by us or ours, Exod. 21. 8. in their persons in taunt, Matth. 5. 22. stripe, or ill handling. Levit. 24. 19. To our own and our neighbours cattell we must also shew mercy, Prov. 12. 10.

Q *Which is the generall sinne here forbidden?*

An. All neglect of our [21] owne, or our neighbours [22] preservation, or desire of our owne or their hurt, conceived in heart, or declared by word, gesture, or deed.

Expos. 21. In respect of our selves by this Commandement is forbidden excessive

cessive sorrow, Prov. 17. 22. distracting care, thoughts against our selves, solitarie musing on the temptation of Sathan; neglect of meat, drink, apparell, recreation, physick, sleepe, labour, &c. or excesse therin: medling with other mens matters, Amos 4. 1. Pro. 23.21. and 26. 17. desperate adventures, companying with them that bee make-bates, quarrellous, and furious, &c. Prov. 26 20.21. doing that whereby wee are or may be stirred up to anger, and refusing to crave the ayd of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred. 1 Iohn. 3. 15. envy Prov. 14. 30. unadvised anger. Matth. 5. 22. pride, Pro. 13. 10. desire of revenge; foolish pitty, reproching for sinne or any other infirmitie, as poverty, baseneſſe of blood, stammering. Levit. 10. 14. &c. chidings, brawlings, crying with an unseemely lifting of the voyce, Eph. 4. 31. complaints to every one of the injurie wee have received. Disdainfull or scornefull carriage, as dejectedneſſe of countenance, Genes. 4. 5. nodding the head, pointing with the finger, or using any other provoking gesture. Prov. 6. 17.

ſtubbornneſſe, implacableneſſe, Rom. 1. 31. breaking ieſts upon our neigbour Oppreſſion. Levit. 19. 13. with-drawing corne from the poore, Prov. 11. 26. detaining the hirelings wages, Levit. 19. 13. Jer. 22. 13. not reſtoring the pledge, Exodus 22. 26. Quarrelling, Tit. 3. 2. ſtriking wounding, Exod. 21. 18. 22. 26. placing manhood in revenge or bloudſhed, Prov. 20. 22. extremitie of puniſhment, Deut. 25. 2. all taking away of life, otherwiſe than in caſe of publique iuſtice, iuſt warre, and neceſſary defence, Ex. 21. 12. Gen. 9. 6. and all ſparing thoſe the Lord commandeth to be puniſhed. Proverbs 17. 15.

Q. What is the ſeventh Commandement?

An. Thou ſhalt not commit adultery.

Q. What is the generall duty of this commandement?

A. That we ſhould [23] keep our ſelves pure in ſoule and body, both towards our ſelves and others.

Expoſ. 23. The ſpeciall duties of this Commandement are puritie of heart, 1. Theſ. 4. 3. 4. ſpeech ſavouring of ſobrie-

tie,

ty, Col. 4. 6. temperance in sleep, recreation, dyet both for quantity and quality, Luk. 21. 34. 1 Thes. 5. 6 convenient abstinence, watching and fasting, modesty in apparell, 1. Tim 2. 9. gravity in behaviour, Tit. 2. 3. making a covenant with our sight, hearing, and other senses, Iob 31. 1. Psal. 119. 37. possessing our vessels in holinesse and honour, 1 Thes. 4. 5. finally, in such as have not the gift of continency, holy mariage with such as be fit, 1. Cor. 7. 2. 9. 39. and therein due Benevolence, fidelity, and confidence each to other, 1. Cor. 7. 5.

What is the generall sinne here forbidden?

An. All uncleannes of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. 24. The speciall sins forbidden in this Commandement are filthy imaginations and lusts, Col. 3. 5. speaking or giving eare to rotten and corrupt communication, Eph. 5. 3. 4. 1 Cor. 15. 33. wantonnesse of the eyes, Matth. 5. 28. giving them libertie to wander, and to rove about, 2. Samuel 11. 2. Idlenesse, Ezek. 16. 49. intemperance in sleep or diet. Ier.

5. 8. excesse. Eph. 5 18. new-fangleneſſe, Zeph. 1. 8. immodeſty in apparell, Eſa. 3. 16. &c. wearing that which agreeth not to our ſex. Deuter. 22. 5. laſcivious pictures. 1 Theſ. 5. 22. impudency or lightneſſe in countenance or behaviour. Prov. 7. 13. painting the face, 2 Kings 29. 30. unneceſſary companyings with lewd perſons, Proverbs 5. 8. promiſcuous dancing of men and women, Matth. 6. 22. fornication. Deut. 22. 28. adulterie, Deut. 22. 32. inceſt, Lev. 18. 6 abhorring marriage, or unlawfull entrance into the ſame, when the parties are within the degrees of affinitie prohibited, Lev. 18. 6. formerly contracted, Deut. 22. 23. or married to ſome other who are yet alive, Rom. 7. 2. unſeaſonable or untemperate abuſe of mariage bed. Leviticus 18. 19. Heb. 13. 4. and alſo all unnaturall luſts, Lev, 11. 22. 23. Rom. 1. 26. 27.

Q. What is the eighth Commandement?

A. Thou ſhalt not ſteale.

Q. What is the generall duty of this Commandement?

An. That by all good meanes we further the outward [25] eſtate of our ſelves, and of our neighbours.

Expoſ.

Expoſe. 25. The ſpeciall duties of this Commandement are an honeſt calling 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honeſt dealing therein, pſal. 15. 2. frugality, honeſtly keeping what wee have gotten, wiſely ordering our expences, and conveniently uſing what God hath given, that we may be helpfull to others; Prov. 21. 20. contentation with our eſtate, be we never ſo poore, 1 Tim. 6. 6. 7. 8. borrowing for neede, and good ends, what wee are able to repay, and making payment with thanks and cheerefulnſſe, Exod. 22 14. 15. at time appointed; pſal. 15 4. or if we cannot keepe day, then by all other meanes contenting the creditour. Giving freely, Luke 6. 30. juſtly, Eſa. 38 7. and cheerefully. 2. Cor. 9. 7. according to our ability, and our neighbours neceſſitie, 2 Cor. 8. 13. lending freely, not requiring our owne before the day appoynted, not compounding for gaine; forbearing or forgiving the whole, or part of the ſumme lent, if it cannot bee payd without the hazard of undoing the borrower, Luke 6. 35. uſing truth, faithfulneſſe, iuſtice, and indifferencie in buying, ſelling, letting, hiring,

part

partnership, &c. Mar. 17. 2. 1 Thess. 4. 6. not concealing the faults of our wares, or other commodity, or taking advantage of the necessity or unskilfulnesse of the one party, but equally respecting the good of each other, Gal. 5. 13. seasonable and faithfull restoring of things committed to our trust, Exod. 22. 7. 8. of things found; Deut. 22. 2. 3. and of things unlawfully gotten, Levit. 6. 2. &c. Good advisednesse in undertaking suretiship, in matters not above our ability, and for such as are knowne and approved Christians, Prov. 11. 15. and 7. 18. moderation in recovering that which is our owne, Phil. 4. 5. Ministers that receive the tithes must feed the flock committed to their charge, Ezech. 34. 2. Lawyers must take no cause into their hands, which they see can have no good end with equitie. Esa. 5. 20. psa. 15. 5. and they must follow those which they undertake to defend, with all honest diligence and faithfulnesse; for love of equity, and not of gaine, ending sutes with all possible dispatch and good expedition, Exod. 18. 13. &c.

Q. What is the generall sinne here forbidden?

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A. All [26] neglect to further our owne, or our [27] neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expos. 26. Actuall sinnes of commission, here forbidden are, idlenesse, inordinate walking. Pro. 12. 11. 2 Thes. 3. 11. covetousnesse, 1. Tim. 6. 10. miserable pinching, and defrauding our selves of the good things, which God hath given us, Eccles. 6. 1. &c. and 2. 26. wastefull consuming of our substance by lavish spending in meate, drinke, apparell, buildings unnecessary gifts, sports, &c. Prov. 21. 17. Eph. 5. 18. and by unadvised suretiship, Prov. 23. 13.

27. In respect of our neighbour, grutching at the prosperitie of others, borrowing to maintaine idlenesse, defraud men of their right, what we are not able to repay; Ezek. 18. 7. also borrowing upon interest unlesse it be in case of necessitie; denying what we have borrowed, or repaying unwillingly, Psal. 37. 21. Levit. 19. 13. lending upon usurie, Exod. 22. 25. exacting increase meerely for the loane. Ezek. 18. 8. cruelly requiting

all

all a mans debts. Esa. 58. 3. without mercie or compassion. In bargaining, buying, selling, letting, hiring, partnership to use injustice, craft, fraud, or falsehood: 1 Thesse. 4. 6. as making things litigious and doubtfull, respecting a mans owne commodity onely; parting with bad wares for good, Amos 8. 5. or good at an excessive rate, enhaunsing the just price meerely because wee sell for day; ingrossing wares into our owne hands, that we may sell them at our owne pleasure; dispraysing what wee are to buy, Prov. 20. 14. or praysing what we are to sell without just cause and for our meere advantage: buying underfoote, especially of such who sell for need; abusing mens simplicity and unskilfulnesse; using false weights, ballances, measures, and lights to deceive; Levit. 19. 35. Prov. 11. 1. selling things hurtfull, and not vendible; as dispensations for sinne, charmes, church livings. Prov. 20: 25. Mal. 3. 8. crucifixes, &c. Detayning things strayed, found, Exod. 23. 4. Deut. 22, 1. 2. 3. or the meanes of our neghbours living layed to pledge. Exod. 22. 26, 27. as also things committed to our trust and custodie,

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Deutorono. 27. 19: Prolonging of suites, defending bad causes, immoderate, or uncivill contending at Law for our owne right, selling Iustice. Proverbs 15. 27. removing ancient bounds. Deuteronomie 19. 14. robbery by land, or sea, Zach. 5. 3. 4. 5. whether it be stealing goods, cattell, Exod. 22. 1. servants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of law: receiving of things stolen. Prov. 29. 24. Psal. 50. 18. 19. 22. And all unapproved and unprofitable trades of life or callings (if they may be so termed) as jesters, juglers, parasites, carders, dicers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instruments of unlawfull games, Ier. 10. 2. Iob 30. 1, 2, 3. 2 Thes. 3. 10. Act. 19. 19.

Q. Which is the ninth commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What is the generall duty here required?

An. That by all meanes wée seek to maintaine our [28] owne and our [29] neighbours good name, according to truth and a good conscience,

Expos.

Expos. 28. The speciall duties of this Commandement are, to speake sparingly, Prov. 10. 19. and to speake the truth from the heart, psal. 15. 2. In respect of our selves, rightly to know and iudge of our selves, Gal. 5. 26. 2 Cor. 13. 5. to procure our owne good name, Prov. 22. 1. by seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2. 39. iudging and speaking well of others, Matth. 7. 2. and walking unblameably, Eccles. 10. 8. Luk. 1. 6. Iob 1. 1. to defend it also when need requireth, but modestly, and in a sort unwillingly.

29. In respect of our Neighbour wee are commanded to desire and reioyce in his good name, Rom. 11. 8. Gal. 1. 23. 24. sorrow for his infirmities, psal. 119. 136. Ezra. 9. 6. and cover them in love, proverb. 17. 9. 1 Pet. 4. 8. hoping the best with patience, and so iudging, 1 Cor. 13. 5. 6. 7. not bewraying his secrets before we have admonished him, Prov. 11. 12. 13. and 25. 9. 10 yea, though we do it with griefe, and to such as wee desire might helpe and redresse them; rebuking him to his face, Matth. 18. 16. Gal. 2. 11. when iust occasion requireth, but yet lovingly

lovingly and meekely, Gal. 6. 1. prov. 25. 12. with remembrance of what is prayſe-worthy in him, 1 Cor. 1. 4. 10. Rev. 2. 2. 3. 4. commending him where hee deſerveth well, yet rather in his abſence than preſence, 1. Theſſe. 5. 22 defending the good name of him, whoſe unblameable carriage is known unto us by teſtimony, hand-writing, and oath, if need require, Phil. 10. 1. &c. not receiving idle, or falſe reports againſt our brother, pſal. 15. 3. Prov. 25. 23. and 26. 20.

Q. What is the generall ſinne forbidden?

An. All ſuch thing to procure, defend, and further our [30] owne, and [31] our neighbours credit: all unjuſt defence, wrongfull ſuſpition, or accuſation of our ſelves or others.

Expoſ. 30. Here is forbidden an over or underweening of the good things in our ſelves. Luke 18. 9. 10 11. Exod. 4 10. 13. Iere. 1. 7 bearing our ſelves above our worth, Phil. 2. 3. boaſting. Prov. 27. 1. excuſing our ſelves unjuſtly, 1. Samuel 15. 15. Gen. 3. 12. debaſing our ſelves, diſſembling that others may prayſe us, procuring our ſelves an ill name by walking undiſcreetly or offenſively, 2. Sam.

12,

12.14. Rom. 2.23.24. and a needlesse lessening the good opinion others have of us, by bewraying our weaknesses; as want of learning, &c. to the carper.

Expos. 31. Here is condemned evill suspitions, Matthew 7. 1. 1 Samuel 1. 13. want of desire, care and rejoyeing in our neighbours good name, 1 Pet. 2. 1. rejoycing in his infirmities, contempt, or foolish admiration of others, Acts 12. 22. Prov. 27. 14. unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten. Prov. 17. 9. calling good evill, or evill good. Esa. 5. 20. flattery, Prov. 27. 14. Iob 17. 5. forbearing to speak in the cause or credit of our neighbours, Prov. 24. 18. 12. and 31. 8. 9. rash censuring, Matth. 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matthew 5. 23. speaking the truth with desire of our neighbours discredit, 1. Sam. 22. 14. 15. with Psalme 15. 1, 2, 3. listening to talebearers, Proverbs 25. 23. raising false reports, Leviticus 19. 16. relating mens words to their disgrace, contrary to their meaning, 1 Samuel 22. 9. 10. Matth.

26. 90.61. spreading abroad flying tales, prov. 26. 20, 21, 22. libels, false presentments and citations, giving false evidence, and pronuncing false sentence, Levit. 19. 15. 35. Exod. 23. 6. Deut. 19. 16. Prov. 19.5. In respect of our selves and our neighbours, here is forbidden lying and equivocating. Ephes. 4. 25. Col. 3. 9, 10.

Q. What is the tenth commandement?

An. Thou shalt not covet, &c.

Q. What is the generall duty here commanded?

An. That wee bee truly [32] contented with our owne outward condition, and heartily desire the good [z] of our neighbour, in all things belonging unto him, great and small, z 1 Tim. 6. 8. 1 Cor. 7. 29. 30. Acts 26. 29.

Expos. 32. In this commandement we are injoyned to acquaint our selves with thoughts of good towards our neighbour, Esay 32. 8. 3. Iohn 2. Iob 31. 29. and that which appertaineth to him; to rejoyce in the present good estate of our selves and our neighbours, psalme 34. 2. and 119. 74. and cheerefully to praise God for it.

Q. What is the generall sinne forbidden?

An. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse. Iob 31. 29.

Q. Is any man able to keepe this Law?

A. Not perfectly: for the [a] godly often fall, the most holy [33] faile [b] [34] alwaies in their best actions: but the child of God ought [c], may and usually doth [d] walke according to the Law sincerely. *a* Iam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 Ioh. 2. 14. Iohn 14. 15. 23. *d* 1 King. 15. 5.

Expos. 33. In the servants of Christ there remaines some root of bitternesse, Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge is but in part, 1 Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot bee perfect. Ios. 9. 14, 15. 2 Sam. 2. 9. 2 Chron 35. 22. Luke 20.

34. Often in the matter, and manner of doing, Iosh. 14. 15. continually in the measure of duty, the most holy do offend. Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing hee cannot doe it in that measure that God requireth?

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An. No but [35] with [e] diligence and singlenes of heart strive against corruption, looke [f] for the assistance of Gods spirit, and labour to [g] grow in grace.

e 2 Cor. 7. 1. *f* 2 Chron. 16. 9. Philip. 4. 13. *g* 1 Pet. 2. 2. and 2 Pet. 3. 18.

Expos. 35. The sinne which cleaving to the work defiles it, is by all meanes possible to be avoyded. Matth. 6. 1, 2, 3, 4, &c. Psal. 37. 27. but the worke it selfe is not to bee forborne. For wee have an absolute charge from God, to exercise our selves in all good workes, Esa. 1. 17. 1 Pet. 3. 11. Col. 1. 10. 2 Pet. 1. 5, and a mercifull promise, that he will forgive the infirmities, which our corruption doth fasten upon them, and favourably accept our sincere endeavour to walke in all holy obedience, though now and then wee through weakenesse do step awry. Iob 42. 7. 2 Chro. 30. 19, 20. Esa. 40. 11. Can. 2. 14. Numb. 23. 21. Ezek. 34. 16.

Q. What meanes should a man use to grow in Grace?

A. He must throughly examine [36] his waies, [37] iudge himselfe, watch [38] over his heart at all times, in all places, occasions, and conditions: [k] redeeming the [39]

time to store his [40] heart with good, and preserve [l] his [41] faith, *h* Hag. 1.5.7. *i* 1 Cor. 11. 31. *k* 2 Tim. 4.5. Eph. 5. 16. *l* Heb. 10. 35, 36. 38.

Expos. 36. Examination, which is a diligent, exquisite, and unpartiall search of our hearts, thoughts, and waies, Lam. 3. 40. by the word of God, Rom. 7. 7. as in his presence, is a speciall meanes to preserve from pride, security, hardnesse of heart, and falling into sinne. Heb. 3. 13. psal. 4. 4. It doth quicken to prayer, Gen. 24. 63. psal. 19. 12. is a good steppe to repentance, ps. 119. 59. Hag. 1. 5, setleth in a Christian course, Psal. 39. 1. provokes forward in godlinesse, ps. 119. 56. 60. and makes charitable towards others, Gal. 6. 4.

37. To judge a mans selfe, is to passe an unpartial sentence against himselfe, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himselfe, Eze. 16. 61. and 60. 43. Dan. 9. 8. Luk. 15. 18, 19. this awakeneth the heart, Eze. 36. 3. maketh us affraid of sin, Gen. 32. 9. spurreth us to sue to the throne of grace, 1 King. 8. 83. and preventeth the judgement of God, 1 Cor. 11. 31.

38. Watchfulneſſe, which is a narrow, carefull, and continuall keeping, obſerving, and over-ſeeing of our hearts, and all our waies, Prov. 4. 23. is both exceeding neceſſary, ſeeing that of our ſelves we are apt to erre, Pſal. 59. 10. and have many occaſions beſides to draw us away from godlineſſe. Luke 14. 18. 20. and exceeding profitable to prevent or withſtand Satan. 1 Pet. 5 8. Mat. 26. 41. keepe under luſts, avoyd and cut off ſtrayings, and wandrings of mind and life; 2 Tim. 4. 5. 1 Cor. 16. 13. Pſal. 101. 2. keepe the heart in good order, and to eſchew dangerous decayes, fals and diſcomforts, which other wiſe men ſhall runne into. 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

39. To redeeme time is ſo to husband it, that every moment thereof may bee ſpent for our beſt advantage, Epheſ. 5. 16. Col. 4. 5. Time is a precious thing, being loſt, it is unrecoverable, though God may pardon it to the penitent: Eſay 1. 16. 18. therefore wee muſt redeeme the time of youth, Eccl. 12. 1. of the Goſpel, 2 Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of ſickneſſe, health, and vacancie from buſineſſe in our calling, &c. Luke

12.42 Iohn 9.4. Gal. 6.10. Prov.10.5.

40. When mans heart is emptied of evill, it will quickly gather filth againe (as garments will dust,) unlesse it be fraught with good. Matt.12 43,44 45.

41. If faith decay in us, (as needes it must, unlesse it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6,) godlinesse must needs wither, 1 Tim. 1. 5. for faith is the victory whereby wee overcome the world, 1 Iohn 5.4. thereby wee wrestle against sinne, by the Almighty power of Iesus Christ; Gal. 2.20. and our lives must needs bee full of doubtings, or security, drowned with carnall delights, 1 King. 11.4 and sinfull pleasures; and the word will lose its efficacie, Heb.4.2. the exercises of religion their sweetnesse. To the end that faith might be preserved, wee must value it above gold & silver, 2 Pet. 2, 1. often meditate upon the sweetnesse, Psal. 119. 103. and 139. 17. constancie, Revel. 1. 5. 2 Cor. 1. 20. and purpetuity of the most precious and free promises, which are the grounds of faith, Hosea 14.5. Ezech. 36. 22. walke according to the rules thereof, learne to exercise it, living thereby, Heb.10.38. Rom.1.17. and

sincere-

sincerely, constantly, and conscionably use all those meanes, whereby faith is wrought or nourished.

Q. How else?

A. He must take m **unto him the whole armour** 42 **of God, and with** n **care, uprightnesse, & constancy, use the meanes of grace before prescribed in one o estate as well as another.** m Ephes. 6. 13, 14. n Prov. 2. 3, 4, 5. Colloss. 4. 2. o Iob 27. 10.

Expos. 42. All Christians are called to be souldiers, Rev. 12. 7. to fight under Christ Iesus their Captaine, against the flesh. Rom. 8. 13. the world, 1 Ioh. 2. 16. and the devill, 1 Pet. 5. 8, 9. a spirituall, subtill, and malicious enemie. Eph. 6. 12. Re. 20. 2. Matth. 13. 28, 29. that can never be appeased: they had need therefore take unto them the whole armour of God, which they must daily put on, and continually keep on, that at all times they have it ready for use, to repell and quench the fierie darts of the devill. The parts of this armour are sincerity, love or righteousnesse, the Gospel, Faith, lively hope, and the word of God, Eph. 6. 14. 15, 16, 17, 18. These are kept on by earnest prayer,

watchfulnesse, and holy meditation.

Q. What priviledges doth God afford unto his children in this life, who labour according to his will to grow in grace?

An. They may be q assured 2 of his favour and fatherly 3 care r over them, the direction s of his spirit, their t growth in 4 grace and v perseverance to the end. *q* 1 Ioh. 3.14. Iohn 1.12. *r* 1 Tim. 4.10. Mat.10.30. *s* Psal.143.10. *t* Col. 1.9.10. *v* Phil. 1.6.

Expos. 1. It is first of all to be observed that none of these privileges can be enjoyed without great strife and labour. 1 Cor. 16.13.

2. Not onely some uncertaine hope, or dimme sight of Gods favour, but assurance thereof may in this life be obtained, Iob 19.25. 2 Cor. 5. 1. 2 Tim.4.8. and 1. 12. for the Scripture exhorts us to make our calling and election sure. 2 Pet. 1. 10. layeth many sufficient grounds of assurance; 1 Iohn 4.13. & 3.14. Phil. 1.6. and proposeth divers examples of them who have attained thereunto, Rom. 8. 34 38. 39. Luk. 2. 29. Heb. 11. 9, 10. This is a rare and precious priviledge, because it may constantly bee enjoyed with an increase

creaſe thereof, Hoſ. 13. 14. Malac. 3. 6. 1 Theſ. 4. 1. 10. is alwaies accompanied with joy unſpeakable, and ſweet contentment. Cant. 1. 1. Pſal. 4. 6, 7. Ioh. 8. 56. 1 Pet. 1. 8. and the longer it it poſſeſſed, the ſweeter it is; daintie meats may become loathſome, but wee cannot ſurfet of Gods favour. Pſal. 17. 15.

3. God would have his children know, that in every ſtate he will ſave and uphold them. Pſ. 9. 10. & 32. 6, 7. even when his wrath doth burne againſt his enemies; Eſ. 33 4, 5, 6. and 27. 7, 8. he will teach them the good way, which they ought to follow, Pſ. 25. 12. 14. Prov. 3. 31. give his Angels charge over them, carry them in his boſome Eſa. 91. 11, 12, &c. The amiable, ſweet, and comfortable titles, that Chriſt giveth to his Spouſe, calling her my love, my dove, my ſiſter, my Spouſe, my undefiled, doth ſhew what great regard he hath of every Chriſtan, Can. 1. 8, 9. and 2. 4. Deut. 33. 12. 27, 28, 29. Can. 7. 6.

4. The ſervants of Chriſt are exhorted, and commanded to grow in grace and godlineſſe. 1 Theſ. 4. 1. 10. Col. 1. 10. there are patternes of holy men left unto us in Scriptures, that have growne rich

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in wisedome and holinesse. Reve. 2. 19. what God commandeth in the Gospell, that Christians should beleeve he will inable them to doe, Iohn 6. 63. 1 Iohn 5. 3. and what ordinary graces any of the faithfull did obtaine, the same may all the faithfull look for, Zach. 12 10. Eph. 4. 4. 2 Pet. 1. 1. if it be for their good, Rom. 8. 28. for they are all under the same covenant, have the same Redeemer and Sanctifier, and have the same promises made unto them 2 Cor. 6. 18. 1 Tim. 2. 5, 6. Ephes. 4 30. and 2. 12.

Q. What other priviledges doth God afford unto them?

An. They are *s* kept *w* from, comforted in, and delibered out *x* of many troubles, taught to *y* use all estates aright, *6* preserved *z* from *7* foule offences, inabled *8* to arise againe, if they *b* fall, instructed to *9* live godly, and have *c* possession *10* of the word, *w* Psal. 32. 10. Acts 16. 25. *x* Prov. 11. 8. *y* Lam. 3. 27. Phil. 4. 12. *z* Luk. 1. 6. *a* Psal. 27. 23, 24. *b* Eph. 2. 10. *c* Luke 8. 15.

Expos. 5. The godly shunne the sins which others follow with greedinesse, Gen. 39. 9. & 42. 18. Neh. 5. 15. Iob 31. 1.

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order their affaires with godly wiſdome, Acts 23.6. and 22, 26. and 18. 11. with 19. 37. and foreſee the evill to come, and hide themſelves, Prov. 22. 3. and 26. 12. therefore they are preſerved from many troubles that others fall into. And yet for want of care and watchfulneſſe, they often draw no ſmal griefe upon their heads, from which they might bee free, if they would carefully ſubdue their paſſions, and look unto their waies. Can. 5. 2,3,4,5,6. 2 Sam. 11, 2,3. Pſal. 5. 1. 8.

6 In proſperity the godly are taught to edifie themſelves, Act. 9. 31. to walke in meeknes, lowlines, feare and comfort of the Lord, doing good, Iob 14. 15. 21. 24. In adverſity, to bee humble, patient, pray, 1 Pet. 5. 6. Iob 1. 21. Pſalme 39. 9. and 30. 7. 8. grow out of love with this world, 2 Cor. 5. 1,2,3,4. prize the Lords favour. Pſal. 73. 26. 28. cleave cloſe unto God. Iſa. 10. 20. examine their hearts, and reforme their waies, Lam. 3. 40. Zeph. 2. 1. Eſa. 27. 9. In their callings to take triall of their wiſdome, faith, ſincerity, love of righteouſnes, and patience, and ſo to go about the ſame with hearts affecting the things that be above. Pſal. 112. 5. Gen. 31.

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38,39,40. Gal. 5.22. Gen. 17.1,2. Zach. 8.16. Luk. 21.19.

7. If the godly be overtaken with some reproachfull evill, Gen. 9.21. and 10.33. it is not ordinary, Rom. 8. 1. 2 Cor. 5.7. but for a time. Psal. 37.34. when they have cast off their armour, and neglect their watch. 2 Sam. 11.1.2. Mat. 29.40.41. the Lord suffering them to fall, to let them see their weaknesse, correct their carelesnesse, cure in them pride of heart, and contempt of others: and ordering their slips for the glory of his great name, the comfort of the weake, and the good of the party fallen, after that by repentance he is risen againe.

8. The righteous may fall, but the Lord will not suffer them to perish, Iohn 10.28. Christ hath prayed for them, Iohn 17.20. Luke 22. 23. the immortall seede abideth in them, 1 Iohn 3.9. the spirit of God doth quicken them. Rom. 3.2.11. so that afterward they take heart and courage againe to fight against sinne and Satan, therefore they can never bee utterly vanquished, though for a time they bee throwne downe. 2 Cor. 4.8,9. Mat. 16.18.

9. If the faithfull seeke unto the Lord,

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hee will teach them with delight and comfort to live godly in all places, and callings, Prov. 2. 3, 4. 9. Eſa. 30. 21. but yet they ſhall find the fleſh rebelling againſt the Spirit, Gal. 5. 17. Pſ. 42: 5. 11. that they might not truſt to themſelves, but in the Lord, Pro. 3. 5, 6. no longer live than find need to pray, Lord ſtrengthen me, 1 Theſſ. 5. 17. bee thankfull to God for the mercies they have received, Pſal. 54. 6, 7. not triumph before the victory nor walke in ſecurity, as though they had no enemy; 1 Pet. 5. 8, 9. and that by how much the fight is more painfull, ſharp, and difficult, by ſo much the victorie ſhould be the more delightfull, ſweet, and glorious, Rom. 16. 20. Rev. 12. 11.

10. The word of God is poſſeſſed, when it is received truly in our heads, is kept and laid up ſafely, as a treaſure in our minds and hearts, ſo that wee have it in readineſſe for our direction and comfort, and doth rule over us with an holy and univerſall ſoveraigntie. Luke 2. 51. Col. 3. 16, 17. Pſalme 119. 111, 112. 33. 35.

Q. Doe all the Godly, or any at all times enjoy all thoſe priviledges?

An.

A. No: some are ignorant of them, not believing, or at least faintly beleeving that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

Q. What other hindrances doe deprive Christians of these priviledges?

An. [d] Inordinate passions, as feare, anger, selfe love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust doe keepe under many. *d* Iam. 4. 1, 2, 3.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the corruptions that bee strongest in him, shun the occasions of sinne, hide the [e] commandement in his heart, and apply [f] the death of Christ for the killing of corruption, *e* Psal. 119. 51. *f* 1 Iohn 5. 4.

Q. How may a man overcome his temptations to distrust.

A. He must not give credit to Satans suggestions against Gods truth: but consider of Gods [h] power, [i] goodnes, [k] unchang-



changableneſſe, former mercies, and free m grace in giving us his ſonne [12], ſo that weaknes, unworthineſſe, want of feeling comfort ſhould not dismay him.

g Matth. 4. 3, 4. *h* Matth. 8. 2. Eſa. 40. 21. *i* Pſal. 51, 12 *k* Ier. 31. 3. *l* Pſal. 77. 11. *m* Rom. 5. 8, 9.

Expoſ. 11. God is in power all ſufficient, ſo that he can helpe us, Eph. 3. 30. and in love everlaſting. Iohn 13. 1, 2 Theſ. 2. 16. Ier. 13, 3. ſeeing then hee hath once loved us, we may be aſſured that hee will never leave us, Phil. 4. 19.

Expoſ. 12. God gives Chriſt to them that are loſt in themſelves. Eſa. 16. 1, 2. Matth. 9. 12, 13. and the weake as well as the ſtrong are partakers of his merits, 1 John 2. 1. ſtrength of grace in us, and ſoundnes of a Chriſtian converſation, is not the roote of comfort; neither ſhould weakneſſe, and unworthineſſe in us breed doubting of our ſalvation, Heb. 10. 22. The ground of all comfort is, that God of his free grace hath given his Sonne to us miſerable ſinners, even to as many as beleeve in him, 1 Iohn 2. 2. and 10. 3. 26. and the weake faith doth lay hold upon Chriſt as truly, though not ſo comfortably,

tably, as the strong doth, 1 Iohn 2.12.13. 14.

Q. What else must be done?

A. Consider what promises the Lord hath made, to [n] keep and uphold us, what [o] incouragements hee hath given us to beleeve, [13] and how acceptable a thing it is [p] that we should so doe, *n* Matth. 16. 18. Luk. 22.32. 18. *o* Iohn 3.23. *p* Matt. 8. 10. and 15. 28. Rom. 4.20.

Expos. 13. God commandeth, perswadeth, intreateth the thirsty and burdened to beleeve, hath bound himselfe by covenant unto them. Esa. 43. 25. sealed it by the Sacrament, and confirmed the same by oath, Gen. 22. 16,17. Psal. 105. 9. Luke 1.73. And the deeper our miserie is, the more wee glorifie his name by resting upon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things are to be learned for the overcoming of these temptation?

A. We must judge our selves [q] not by present [14] feeling, or by our own [r] discerning the fruits of grace, but by that which wee [s] have felt, and the [t] fruits of grace which appeare to other, *q* Psalme 116. 11. Psalme. 13. 1. *r* psalme

51.

51.10. Psal.77.11, 12 1 Cor.10.11.

Expos. 14 A man may have faith, that feeles no comfort; and grace, that sees not the fruits of grace. Psalme 22.1. and 77.8.9. The soule is sometimes sick, Ezek.34.4. 16. Cant.3.5. and sometimes in a swound; Cant.5.6. sometimes wee iudge amisse of our estate, Psal.1.16.10. 11. and 77.10. observing what motions wee have to evill, but not how we resist them: supposing wee have no grace, because wee have not what grace we desire, or because we find not our selves at all times alike affected, and comforted, or else wee want what others have, or we conceit them to have; whereas, God gives not all graces to one man, nor to all in the same measure; Ephes.4.7. Zach, 12.8. Also it is the propertie of men in affliction, to admire small things in others, and denie great and many graces in themselves: likewise the vastnesse of desire causeth that which is much in comparison, to seeme nothing. Sathan workes upon the timorous disposition of some, and perswades them that they have fearefully consented to those suggestions, which they alwayes abhorred, and in

which they never tooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts; to which they doe not consent, but which they resist praying to God for forgiveneſſe and assistance: and because wee in temptations want one grace, which accompanies faith, to wit, ioy, Ioh.8. 56. 1 Pet.1.8. we conclude that wee have no faith at all; whereas faith and ioy bee not inseparable companions, Iob 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindering the sense of mercy, when God doth with-hold comfort. For which causes, wee must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithfull.

Q. *What may be a further helpe beside?*

A. It is good to examine our 15 hearts, and use the advice of others, but we must know withall, that grouning after, & labouring to rest our wearied soules upon the promises of grace, being never satisfied untill our doubtfulneſſe be removed, will bring a good end. v Psal. 4. 4. 1 Thess. 5. 14. x Mat. 11. 28.

Expos. 15. God with-holdeth or with-

draweth

draweth comfort sometimes by reason of some secret sinne, not yet repented of; or suffereth Sathan to buffet us that we might more seriously repent of some corruption. Iob 40. 3, 4, 5, 6. with 42.6. 2 Cor. 12.7. And hereby the Lord doth correct our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. our forgetfulnesse to prayse him for it: we ought therefore wisely to make tryall of our wayes, neither sparing any sinne, nor censuring that to bee sinne which is iust and lawfull; not making light account of any sinne, nor yet calling our repentance into question, because some things have beene amisse, or we have not attained to perfection.

Q. *Doe the fruits of the spirit alwayes appeare in the faithfull?*

A. No: They [y] are obscured in our first [15] conversion, in the dayes [17] of [z] security when we [a] leave our first love, [18] in time of [b] temptation [19] [21] some [20] relapse [c] into sinne. y Luke 5.37,38. z 1 Cor. 3.1. a Rev. 2.4. b Psal. 6, 1, 2, 3. c Psal. 51.10.

Expos. 16. At our first conversion wee are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age, 1 Cor. 3. 1. Heb.

5. 13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33. 34. 100. our sight of Gods love dimme, many doubts arise in our minds, Luke 24. 38. because of our weakenesse and unworthynesse: many lusts are untamed, we are unexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our adversaries. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples, to the weake. If our comfort and ioy that we felt in our first conversion bee diminished, it is either by reason of securitie, or temptation. 1. Sam. 11. 2, 3. &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring foorth weeds if it bee not tilled, and fire will die if it bee not blowne; the graces of Gods Spirit will decay if they bee not stirred up by prayer, reading, &c. 1. Thess. 5. 19. 2 Tim. 1. 6. and lusts, worldlinesse, drowsinesse, &c. will creepe upon the best, and overgrow them, if they be not diligent to keepe them under

der, and roote them out, Luk. 21. 34. 35. 36.

18. As our love to God doth decay, so the sense and feeling of Gods love to us doth die and decay also, Rev. 2. 4. 5. When our love to God is abated, the Spirit of God, which is the comforter of the heart, and the stirrer up of that ioy, which passeth all understanding, is grieved, Eph. 4. 30. our faith is weakned, 1. Tim. 1. 5. our prayers must needs be cold and faint, we must needs bee dull, heartlesse, uncheerefull, even a burden to our selves, untoward to any holy duty, Psal. 119. 174. For love is the wheel of the soule, and first affection, Deut. 6. 5. Matth. 22. 37. if that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of man, Exod. 6. 9. Psal. 77. 2. 7. 8. 9. 19. as the ayre is troubled in a tempestuous season; many mists being cast betweene the eye of our understanding, and the promises of God, as clouds that obscure the Sunne: Satan having then leave to trie and buffet us. By temptations we are fitted to grow in grace, Psal. 32. 4. 5.

thereby also the graces of Gods spirit in us are tryed, Rom. 5. 5. Iam. 1. 2. 3. but it is no fit season for us to discerne or judge of them.

10. When corruption getteth ground, grace must needs bee weakned, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

An. By speedie [d] consideration [21] of what hee hath done, renewing his repentance with sorrow and shame, [e] bewayling his sin before God, reforming his life, and laying hold upon the promises of mercies, [d] Rev. 2. 5. [e] Ier. 31. 18. 19.

Expos. 21. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 Ioh. 3. 23. Esa. 55. 1. Matth. 11. 28. For the Prophets call upon wicked revolters from God, to repent, and promise them pardon. Esa. 1. 18. Ier. 3. 1. 12. 13, 14, &c. and in the Law sacrifices were daily offered, not onely for ignorance, Levit. 5. 15. 17. but sinnes committed willingly, and against conscience, Levit. 6. 1. 2. 3. wee are commanded daily to pray for remission of

sinnes

sinnes without exception, Luke 11.4. no sinne is unpardonable, but the sinne against the holy Ghost, Matth. 12.3. 13.2. Marke 3. 28, 29. from which a man that sinnes grossely after repentance may bee free. God is able to heale the later wound which sinne makes as well as the former; Hos. 14 4. without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 Ioh. 1. 7. Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: if by his commandement man must forgive his brother seventy times seven times, will not hee forgive them that humble themselves before him? Mat. 18. 11. 22.

Q. What priviledges doe the godly enjoy as soone as this life is ended?

A. Their glory then begins; for their bodies remaine [22] in the [f] grave, as in a bed of spices; and their soules being perfectly [g] freed [23] from sinne are received into heaven, to the beholding [h] of God and Christ immediately. f 1 Thes. 4. 15. g Revel. 14. 13. h Matt. 5. 8. 1 Cor. 13. 12.

Expos. 22. Death separates the soule from the body, but it doth not separate

the soule or body of the godly from Christ, Rom. 8. 38. 39. 1 Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the body lyeth in the grave, and is dissolved into dust, it is yet united unto Christ. Ioh. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1 Cor. 15 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are delivered in this life, 1. Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid down they are delivered from all sinne, sorrow, and care, Rev. 21. 4 27. and are received into heaven to bee with Christ, inioying the glorious presence of God. 1 Thess. 4. 16. 17. seeing him not by faith obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediatly, or without meanes. Psal. 17. 15.

Q. If this be the state of the Godly, what shall become of the ungodly?

A. Their bodies i shall rot in the grave, and their soules are iudged unto k everlasting woe, i Gen. 3. 19. k Luk. 16 22. 23. 24

Expos.

Expoſ. 24. Death is a curſe to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and ſo is their rotting in the grave, becauſe they are not in Chriſt, 2. Cor. 5. 17. though to the ſenſes there is nothing befals the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked ſhall indeed riſe againe, but it is to further condemnation, Ioh. 5. 29.

Q. When ſhall the happineſſe of the elect be conſummate?

A. At the dreadfull day[25] of iudgement, and the generall reſurrection, Pſa. 17. 15.

Expoſ. 25. The ſoule in heaven doth retaine a naturall deſire to be united to the bodie, neither can the happineſſe of the ſoule be every way compleate and perfect without it: of the happineſſe of the elect there bee three degrees; one at their firſt converſion, Matth. 5. 3. 4. 5. Pſal. 32. 1. 2. the ſecond at death, Apoc. 14. 13. the laſt and moſt perfect at the day of iudgement, 1 Theſſ. 4. 17.

Q. Who ſhall be iudge at that day?

A. Chriſt[26] the Lord and king of the Church, who ſhall come in a moſt glo-

rious

rious and visible manner [m] descending from heaven with a shout, and with the voyce of the Archangell, and with the trumpet of God, most royally [n] attended with innumerable multitudes of mighty Angels 1 Act. 10. 42. and 17. 30. [m] 1 Thes. 4. 16. [n] 2 Thes. 1. 7.

Expos. 26. The decree of iudging and iudiciarie power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25. but the visible act, promulgation, and execution of iudgement belongeth to Christ our Mediatour, as God and man; Act. 17. 13. Ioh. 5. 22. 23. Rom. 14. 10. 11. 12. who being iudged at his first comming to worke our redemption, shall at his second appearing come to iudge, this being the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. *When shall Christ come to judgement?*

An. He will most surely come, but the time is [o] unknowne, that we might ever [p] watch, and prepare for his comming

[o] Math. 24. 36. [p] verse 42.

Q. *Whom will he judge?*

An. His elect and [q] chosen, and all their enemies, both evill [r] angells and wicked

wicked men, q 2 Cor. 5. 10. r 2 Pet. 2. 4. Iude 6.

Q. *Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?*

A. The very same bodies [27] that at any time died, shall by the power of God be raised up, and their soules be united to them, inseparably to abide together for ever more. [s] 1 Cor. 15. 42. 43. 44.

Expos. 27. Iustice requireth, that the same bodies which joyned with the soule, in working good or evill in this life, should bee raised up to share with the soule at the day of the Lord, Rom. 2. 5. 6.

Q. *What are we to beleeve concerning those who shall be found alive at the comming of Christ?*

An. They shall bes [t] changed in the twinckling of an eye, and so presented before [28] the iudgement seat of Christ. t 1 Cor. 15. 15. 52.

Expos. 28. The meanes whereby quick and dead shall be gathered to iudgement, are the powerfull voyce of Christ, Ioh. 5. 28. and the ministerie of Angels: Mat. 13. 40. 41. the brute and senseleſſe creatures

surren-

surrendring up their dead. Rev. 20. 13.

Q. In what manner shall hee judge them?

A. Most [19] strictly, both in respect of the vpersons iudged, and the things for which, but yet he shall iudge most vvrighteous iudgement, vCor. 5. 10. vvAct. 17. 3.

Expos. 29. Every man must appeare in his owne person before the iudge, Rom. 14. 12. Rev. 20. 12. and give an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Master, Servant, &c. for all the things which he hath received of the Lord, and for all the things which he hath done; even all thoughts, words, and actions, Iob. 34. 11. Psal. 62, 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Cor. 5. 10. 11. 1 Pet. 1. 17. Apoc. 32. 12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approved by the word of God, 1 Thess. 4. 18. 2 Pet. 3. 11. 14.

Q. What shall be the issue of this judgement to the wicked?

An. Everlasting [x] perdition from the presence of the Lord, to all those who ignorantly or willfully contemne the

t Catechisme,
ir dead, Rev. 20.13.
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the Goſpell. x 2 Theſſ. 1. 7. 8. 9.

Q. What ſhall be the iſſue hereof to the godly?

A. Cleare 30 viſion of y God & Chriſt, endleſſe z communion with them, everlaſting a peace and glory, both in ſoule & 31 body, in fuller meaſure than the heart of man can now apprehend, or any of the Saints enioyed before, y 1 Ioh. 3. 2. z Io. 17. 24. Phil. 1. 23. a Matth. 25. 34.

Expoſ. 30. Spirituall or ſupernaturall bleſſednesse of the Saints, is the immediate fruition of the chiefe, perfect, ſufficient, and unchangeable good, even God in Chriſt, Matth. 5. 8. with 19. 17. 1 Theſ. 4. 17, Matth. 25. 34. who of his meere goodneſſe doth give himſelfe unto his Elect, to be ſeene, loved and poſſeſſed, that is, to be enioyed, by them. The means by which God is inioyed, is the underſtanding, will, and affections; the minde clearely and immediately beholding God in Chriſt, and his exceeding glory and goodneſſe, as it were face to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6. 7. 1 Ioh. 3. 2. and the will with as great love and ioy, embracing that infinite good, as there is knowledge thereof in the minde, Rev, 19.

3. 4.

3.4. The Saints in glory doe not absolutely see God as he is himselfe: for that which is infinite cannot bee comprehended of that which is limited; but God doth manifest himselfe unto them, so far forth as a creature is capable for to know him, Ps. 16 15. And to the end that the Saints should be fully contented, & not wax dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his image in his Elect, & by his power enlarge the capacity of the soule, so far as the nature of man will beare, 1 Ioh. 3. 2. that it might alwayes be fully satisfied with the beholding of him, and that without wearinesse at any time, Psal. 17. 15.

31. The subiect of happines is the whole man. Rev. 20 6. and . 22. 14. therefore in this estate of blessednesse, the bodie is united to the soule; and laying aside corruption and mortality, is changed to an incorruptible, immortall and spirituall body, like to the glorified body of Christ our Saviour, 1 Cor. 15. 41. 42, 43. 1 Ioh. 3. 3. whence followeth perfection of the whole man, conformity with God, unspeakable ioy, and endlesse glory, Rev. 22. 5.

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